I would like to thank all my dedicated students, who practice with such enthusiasm, for the appreciation of my teachings. I believe that the information contained within this fine book, kindly produced by Lino Miele, will be of great help in the understanding of Vinyasa. This, together with the belief in my sound philosophy.

"Do your practice and all is coming"
will greatly reward the efforts of my students.

With Blessings,
Sri K. Pattabhi Jois

K Pattabhi Jois



अष्टाङ्ग योग मंत्रम्



वन्दे गुरूणां चरणारविन्दे
सन्दर्शित स्वात्म सुखाव बोधे।
निः श्रेयसे जाङ्गलिकायमाने
संसार हालाहल मोहशांत्यै ॥

आबाहु पुरुषाकारं
शंखचक्रासि धारिणम् ।
सहस्र शिरसं श्वेतं
प्रणमामि पतञ्जलिम् ॥



AṢṬĀṄGA YOGA MANTRAM

OM

VANDE GURŪṆĀṀ CARAṆĀRAVINDE
SANDARŚITA SVĀTMA SUKHĀVA BODHE
NIḤ ŚREYASE JĀṄGALIKĀYAMĀNE
SAṀSĀRA HĀLĀHALA MOHAŚĀNTYAI

ĀBĀHU PURUṢĀKĀRAṀ
ŚAṄKHACAKRĀSI DHĀRIṆAM
SAHASRA ŚIRASAṀ ŚVETAṀ
PRAṆAMĀMI PATAÑJALIM

OM

I pray to the Lotus feet of the Supreme Guru who teaches the
good knowledge, showing the way to knowing the selfawakening
great happiness; who is the doctor of the jungle, able to remove
the poison of the ignorance of conditioned existence.

To Patañjali, an incarnation of Adisesa, white in color with 1000
radiant heads (in his form as the divine serpent, Ananta), human in
form below the shoulders holding a sword (discrimination), a wheel of
fire (discus of light, representing infinite time),
and a conch (Divine sound) - to him,

I prostrate .

ŚRĪ K. PATTABHI JOIS
Born 1915

Yoga is age old and many great Yogis have contributed to the passing of Philosophy and Practice from generation to generation. Śrī K.Pattabhi Jois is one such Great Yogi who has shared his knowledge with students from countries all over the world, including USA, Australia, Canada, Europe, Japan, New Zealand, South America and Malaysia.

Śrī K. Pattabhi Jois, or Guruji, as affectionately known by his students has a very impressive educational background. At the age of 12, in 1927 he began his Yogic studies with Śrī T. Krishnamāchārya. These studies continued until 1945. From 1930 to 1956 he studied Sanskrit Sahitya Veda and Advaita Vedanta in the Mysore Maharaja Sanskrit College.

Śrī K. Pattabhi Jois was a dedicated student and in addition to a daily Yogāsana practice studied the original Yoga texts and ancient works in Sanskrit. These included Patañjali Yogadarshana, Haṭayoga Pradeepika, Gerandasamhita, Suutasamhlta, Yogayagnavalkya etc.

Śrī K. Pattabhi Jois received the degree of Vidwan and in 1937 was elected as Professor and Head of Department of Yoga at Maharaja Sanskrit College, Mysore. He remained in this position until 1973. In 1945 he was honoured by the title "YOGĀSANA VISHARADA" by Śrī Śrī Jagadguru Shankarāchārya of Puri. Then in 1948 he founded the Aṣṭānga Yoga Research Institute with a view to practice and experiment on the curative value of Yoga as described in the ancient texts. From 1976 to 1978 he was a Honorary Professor of Yoga in the Government College of Indian Medicine.

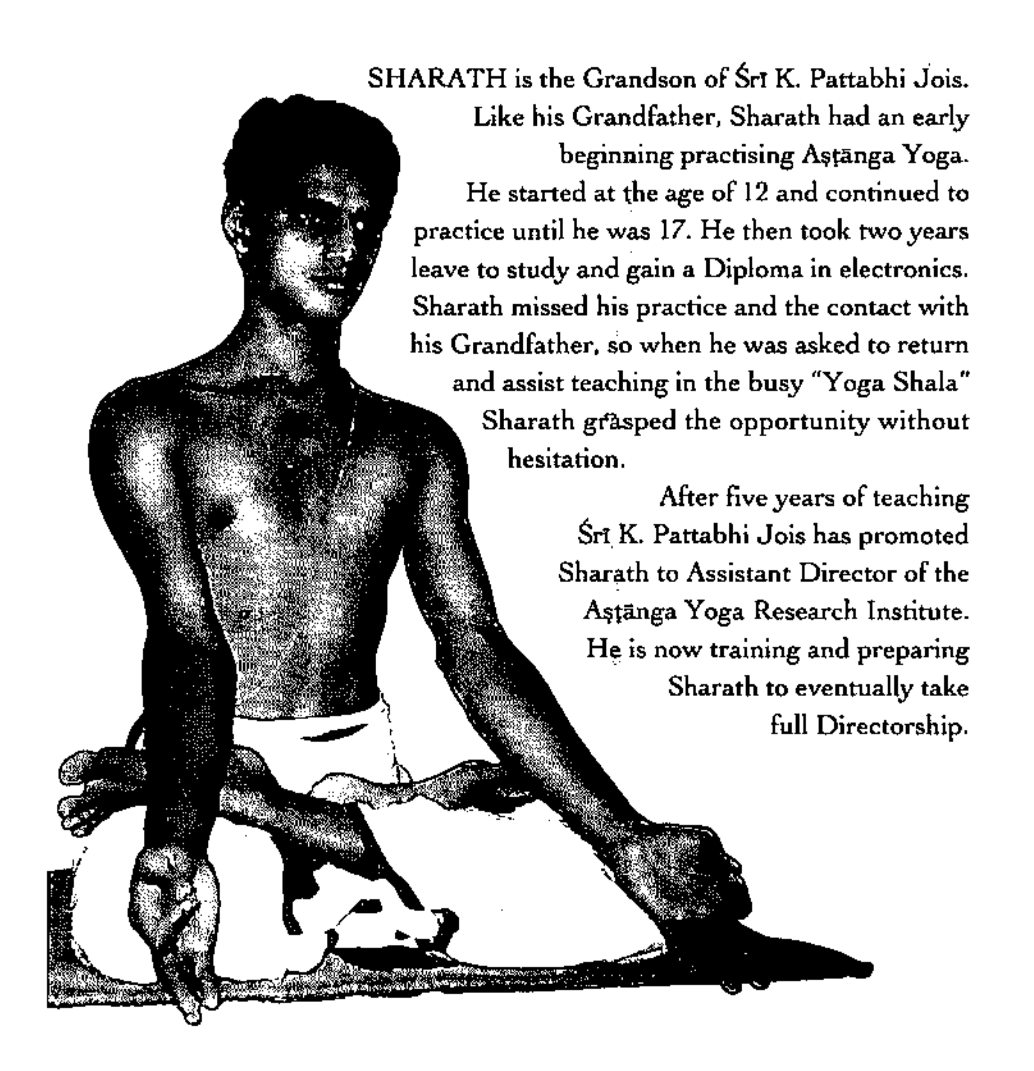
Śrī K. Pattabhi Jois is most famous for his teaching of Aṣṭānga Yoga, a method of Yoga renowned for its Vinyasa (Movement breathing system). This system originated from the ancient text written in Sanskrit called the "YOGA KORUNTA". Together with his Guru Śrī T. Krishnamāchārya, Śrī K. Pattabhi Jois deciphered and collated the Vinyasa series.

This scientific system is described in this text.

❊ ❊ ❊ ❊ ❊ ❊ ❊ ❊

SHARATH RANGASWAMY

SHARATH
Born 1971



SHARATH is the Grandson of Śrī K. Pattabhi Jois. Like his Grandfather, Sharath had an early beginning practising Aṣṭāṅga Yoga. He started at the age of 12 and continued to practice until he was 17. He then took two years leave to study and gain a Diploma in electronics. Sharath missed his practice and the contact with his Grandfather, so when he was asked to return and assist teaching in the busy "Yoga Shala" Sharath grasped the opportunity without hesitation.

After five years of teaching Śrī K. Pattabhi Jois has promoted Sharath to Assistant Director of the Aṣṭāṅga Yoga Research Institute. He is now training and preparing Sharath to eventually take full Directorship.

FOREWORD

by JOHN SCOTT

I am greatly honoured to be asked by Lino to introduce the second edition of Aṣṭānga Vinyasa Yoga. In the first edition Lino took on the immense task of deciphering and listing the Vinyasa (Movement Breathing System), connecting āsana in the method of Aṣṭānga Yoga as taught by Śrī K.Pattabhi Jois of Mysore, South India.

With the success and great interest caused by the first edition Lino saw it necessary to further research the Aṣṭānga method and to share more of the knowledge passed down to him from his Guru. Lino taped many private lessons with Śrī K.Pattabhi Jois researching the purpose and benefits of each individual āsana and after many hours of further reading in medical books and conferring with a doctor he has produced this valuable text of Vinyasa and Benefits.

I would personally like to thank my good friend and colleague Lino Miele for his bold and unrelenting questioning of our Guru Śrī K. Pattabhi Jois without which the production of this text would not exist.

Love and Thanks
John Scott

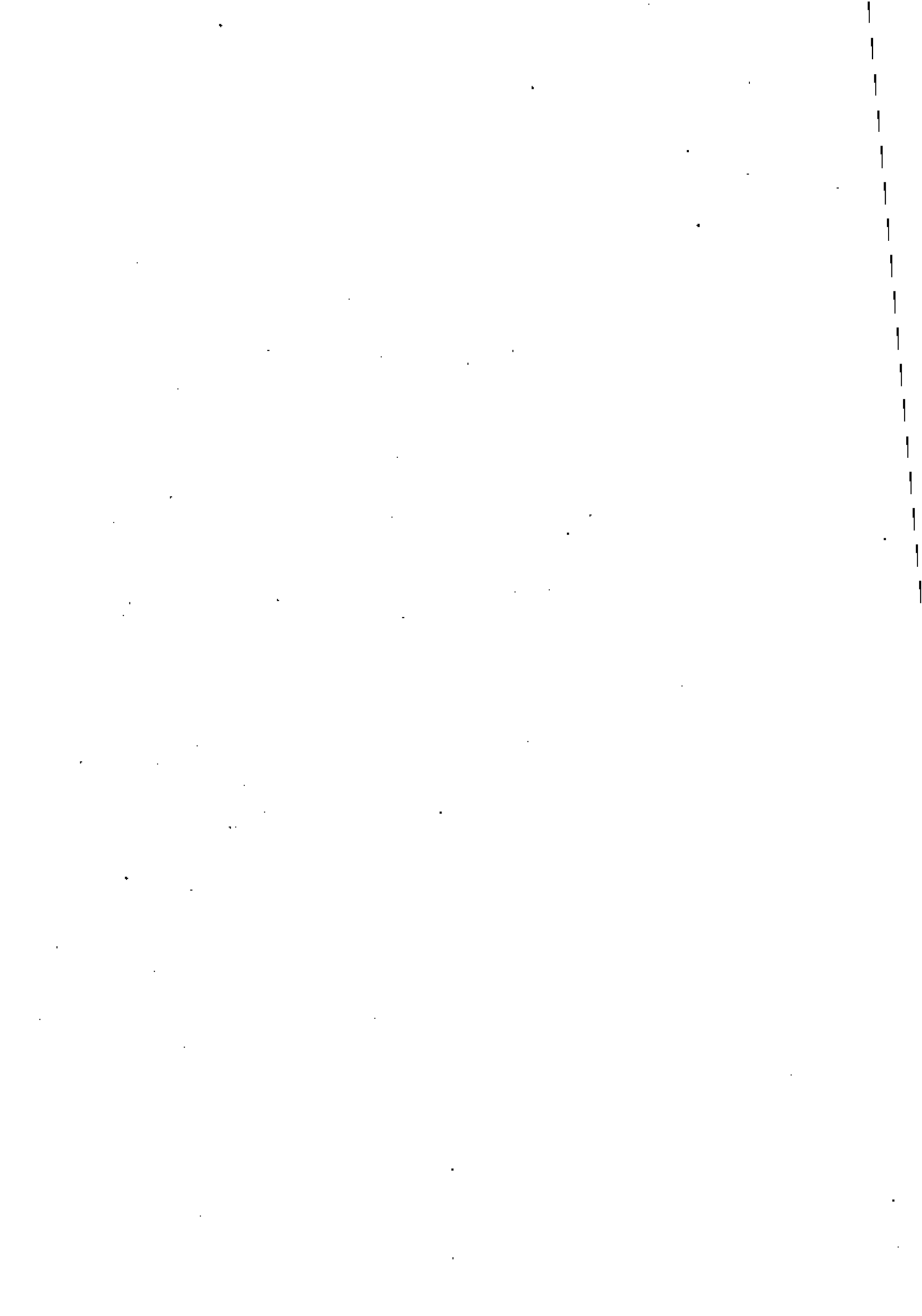


Lino, Ammaji and Guruji

PREFACE

I was very happy and fortunate to finally meet my beloved Guru Śrī K. Pattabhi Jois of Mysore.
It was in 1988 that my partner Tina and I spent six months travelling through India searching for the appropriate Yoga Master to fulfil our needs and expectation. We had left Italy with the faith that India "The Land of Yoga" was the only place to study under a qualified teacher. This was more difficult than we had anticipated, because every so-called teacher we met, claimed to be the true master and Guru of the Original Yogis Tradition. At the end of our journey tired and disillusioned, with very little money left, my partner Tina suggested we try just one more Guru that she had heard of living somewhere in Mysore.. We left Bangalore and on arrival in Mysore it took no effort to locate him. He was well known by local people, and had the reputation of a Great Yogi when we arrived at the Aṣṭānga Yoga Research Instituted and home of Śrī K. Pattabhi Jois, it was a wonderful and rewarding experience. We knew that we had found our Master. With a smiling face, he welcomed us inside.
It was ironic that we were unable to stay, our time in India had run out. We now return to Mysore year after year and our love and faith in Guruji continues to grow. My job as Technical Director was both hectic and stressful. The responsibility was great. The mind always full. The world of theatre was not conducive to a Yogic lifestyle. Slowly, slowly with the sound words of Guruji running through my mind 'A quiet mind is a strong body', I decided to leave my profession to reduce the stress in my life. I began to devote more and more time to my practice and to my research into Yoga.
In 1993 in Lille, France, meeting Guruji abroad for the first time, I experienced him in his energetic voice calling the exact number of the Vinyasa. I was excited and inspired to research further the scientific method of the Vinyasa.
With the help of my friend Gilles Kervice and the kind permission and grace of Śrī K. Pattabhi Jois I have completed this work, hopefully with few mistakes.

Lino Miele



ACKNOWLEDGEMENTS

I would like to thank the following people for their support and encouragement to produce this book.

My life companion TINA PIZZIMENTI for her strong encouragement and support, it is through Tina's love and knowledge of Yoga that I became inspired to also pursue the path of Yoga.
Thanks also to our son Olivier who continues to teach me how to view life through the open, innocent eyes of a child.

JOHN SCOTT	for writing the foreword and supplying the drawings of the āsanas.
GILLES KERVICE	for inspiring me with the concept of practising to the counting of Vinyasa.
ODILE MORCRETTE	for supplying me with videos and written articles to study and research.
BRAD GAYLORD and ANNIE GROVER PACE	for translating the Aṣṭānga Yoga Mantram.
LUCY CRAWFORD and GUY DONAHAYE	for the revision of the text in English.
EDDIE STERN	for supplying photos and for translating the āsanas'names.

I would like to give special thanks to my friends JOHN SCOTT and LUCY CRAWFORD for their friendship and support.

HOW TO USE THE BOOK

Aṣṭānga Yoga is an indepth study of the union between mind, body and spirit. Aṣṭānga Yoga must be practiced with devotion following the guidance of a qualified teacher certified by Śrī K. Pattabhi Jois. This book is a technical guide, only to be used as a reference to supplement the study of Aṣṭānga Yoga.

Working with the exact number of Vinyasa for each āsana requires a high level of practice. Gradually and slowly one will be able to utilize the control of breath and bandhas to harness the energy (Prāṇa) and flow with syncronicity from āsana to āsana.

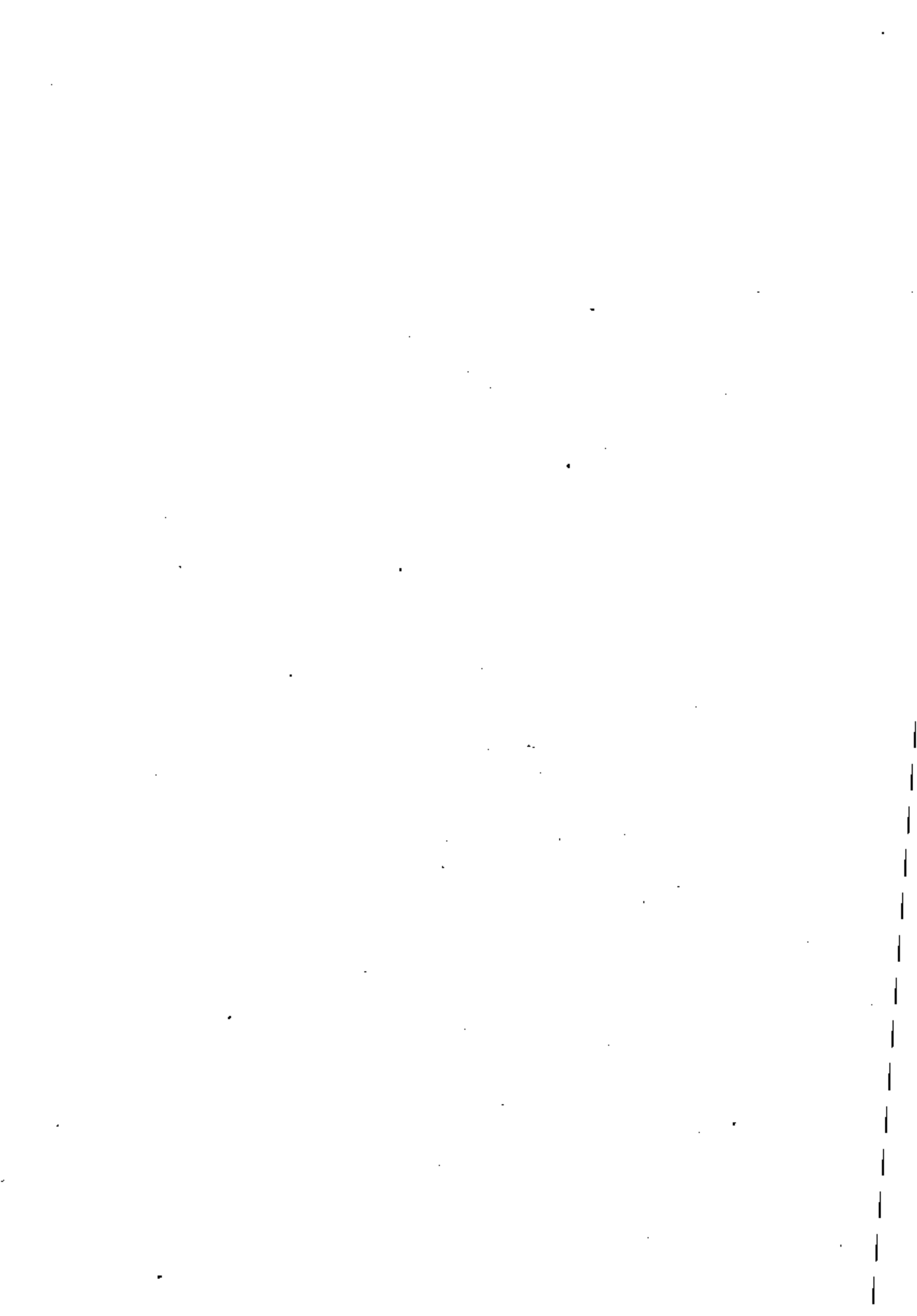
Practicing the correct Vinyasa as listed in the following text requires immense skill, strength and stamina. Once the primary or secondary series begins the sequence moves into full Vinyasa.

Full Vinyasa means that each āsana starts from Samasthitih and ends at Samasthitih. The full Vinyasa is a derivative of Sūryanamaskara 'A' with added movement called the "Jump Through" and "Jump Back". The jump through is the way to enter an āsana and the jump back is the way to exit an āsana.

For example, Jānu Śīrṣāsana 'A' 22 Vinyasa. From Samasthitih start Sūryanamaskara 'A' and flow through to Adho Mukha Svānāsana (ṣaṭ position). The next move of the sequence is to jump the legs through the space between the arms, left leg straight, right leg bent into Jānu Śīrṣāsana 'A' position and catch hold of the left foot with the hands. The head is up and chest and shoulders open. This whole movement Sapta (7) is executed on a complete inhalation. Aṣṭau (8) exhale down into Jānu Śīrṣāsana 'A' right side. After five breaths the Vinyasa count continues. Nava (9) inhale lift the head up, chest open and hands still holding on to the left foot. At this point there is an extra exhalation with no count to place the hands on the mat at hip level. Vinyasa count starts again: dasa (10) inhale lift the whole body up with the legs remaining in Jānu Śīrṣāsana 'A' position, then Ekādaśa (11) exhale swing the legs back to land in Catvāri position (Chaturanga Daṇḍāsana). Dvādaśa (12) inhale roll forward over the toes arching up into Ūrdhva Mukha Svānāsana.

Trayodaśa (13) exhale roll back over the toes to Adho Mukha Svānāsana. Caturdaśa (14) inhale in one movement jump the legs through the space between the arms, right leg straight, left leg into Jānu Śīrṣāsana 'A' position, catch hold of the right foot with the hands with the head up and the chest and shoulders open. Pañcadaśa (15) exhale down into Jānu Śīrṣāsana 'A' left side for a count of five. Ṣoḍaśa (16) inhale lift the head up with the hands remaining on the foot, chest and shoulders open. Exhale (with no count) place hands on the mat at hip level. Saptadaśa (17) inhale lift the whole body up with the legs remaining in Jānu Śīrṣāsana position. Aṣṭadaśa (18) exhale swing the legs back to land in Catvāri position (Chaturanga Daṇḍāsana). Continue with Sūryanamaskara 'A' to finish at Samasthitih with at total of 22 Vinyasa.
Full Vinyasa develops strength and stamina but for some students this is too demanding at first so it is advised to practice half Vinyasa.
Half Vinyasa is an abreviated Vinyasa. For example Jānu Śīrṣāsana 'A'. From left side of Triang Mukhaekapāda Paschimattānāsana flow through Vinyasa to Adho Mukha Svānāsana, jump through for the right side of Jānu Śīrṣāsana 'A'. After a count of five inhale head up, exhale release, inhale change from right side to left side. Exhale into the āsana and after a count of eight inhale head up, exhale place hands on the mat at hip level. Try to lift the whole body up then exhale jump back to Chaturanga Daṇḍāsana, inhale Ūrdhva Mukha Svānāsana, exhale Adho Mukha Svānāsana, inhale jump through into Jānu Śīrṣāsana 'B'.

As strength and stamina develop start adding Vinyasa between right and left sides and when the body is strong and there is enough stamina try to complete the full Vinyasa by returning to Samasthitih between each āsana.



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I dedicate this book
with love and the greatest of respect
to my Guru Śrī K. Pattabhi Jois.

AṢṬĀṄGA YOGA

UNDER THE GUIDANCE

OF

YOGĀSANAVISHARADA VIDWAN

DIRECTOR

ŚRĪ K. PATTABHI JOIS

BY

LINO MIELE

ASTANGA YOGA RESEARCH INSTITUTE

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KARNATAKA STATE (SOUTH INDIA)

Aṣṭānga Yoga in the Tradition of Śri K. Pattabhi Jois

Yoga is a philosophy of life which also has the potential to create a vibrantly healthy body and mind.
Aṣṭānga Yoga, practiced in its correct sequential order, gradually leads the practitioner to rediscover his or her fullest potential on all levels of human consciousness - physical, psychological and spiritual. Through this practice of correct breathing (Ujjayi Praṇāyāmā), postures (āsanas), and gazing point (dristi), we gain control of the senses and a deep awareness of ourselves. By maintaining this discipline with regularity and devotion, one acquires steadiness of body and mind.
"Aṣṭānga" literally means eight limbs. They are described by Patanjali as Yama (abstinences), Niyama (observances), Āsana (postures), Praṇāyāmā (breath control), Pratyahara (sense withdrawal), Dharana (concentration), Dhyana (meditation), and Samadhi (absorption)..
These branches support each other. Āsana practice must be established for proper practice of praṇāyāmā and is a key to the development of the yamas and niyamas. Once these four externally oriented limbs are firmly rooted, the last four internally oriented limbs will spontaneously evolve over time.
"Vinyasa" means breath synchronized movement. The breath is the heart of this discipline, and links āsana to āsana in a precise order. By synchronizing movement with breathing and practising Mūlabandha and Uḍḍīyānabandha (locks), an intense internal heat is produced. This heat purifies muscles and organs, expelling unwanted toxins as well as releasing beneficial hormones and minerals, which can nourish the body when the sweat is massaged back into the skin. The breath regulates the vinyasa and ensures efficient circulation of blood. The result is a light, strong body.
There are three groups of sequences in the Aṣṭānga system. The Primary Series (yoga chikitsa) detoxifies and aligns the body. The Intermediate Series (nāḍī śodhana) purifies the nervous system by opening and

clearing the energy channels. The Advanced Series A.B.C.D. (sthira bhāgah samāpta) integrate the strength and grace of the practice, requiring higher levels of flexibility and humility.

Each level is to be fully developed before proceding to the next, and the sequential order of āsanas is to be meticulously followed. Each posture is a preparation for the next, developing the strength and balance required to move further.

Breath: the continuity of deep, even breathing cannot be overemphasized in the Aṣṭānga Yoga system. When breath feeds action, and action feeds posture, each movement becomes gentle, precise and perfectly steady.

According to the teaching of Śri T. Krishnamāchārya and Śri K. Pattabhi Jois, "Breath is Life". Breathing is our most fundamental and vital act and holds a divine essence; exhalation a movement towards God, and inhalation an inspiration from God.

Practice: it is said that where there is no effort there is no benefit. Strength, stamina and sweat are unique aspects of this traditional Yoga, seemingly contrary to western perceptions of Yoga. This demanding practice requires considerable effort to purify the nervous system. The mind then becomes lucid, clear and precise: and according to Śri K. Pattabhi Jois "Wherever you look you will see God". Only through practice will we realize the truth of what our Guru often says.

" Everything is God"

"YOGĀSANAS"

AṢṬĀNGA YOGA NILAYAM, MYSORE (ESTABLISHED IN 1948),
OF YOGĀSANA VISHARADA, VEDANTA VIDWAN,
SRI K.PATTABHI JOIS

Chart giving the list of Primary Āsanas that are practised in the above Yogashala

NOTE:

(1) There are as many 'Āsanas' as there are species in the World (The No. is roughly put at 84 Crores).

(2) The Āsanas should always be done in the scientific way only (called as 'VINYASA') as enumerated in the Scriptures and as taught by the 'GURU'. The Vinyasas for each of these Āsanas are given within brakets against each one of them.

ALWAYS START WITH:

1	Sūryanamaskara	'A'	(9)
2	do	'B'	(17)

PRIMARY ĀSANAS:

1	Pādanguṣṭhāsana		(3)
2	Pāda Hastāsana		(3)
3	Utthita Trikoṇāsana	A&B	(5)
4	Utthita Parśvakoṇāsana	A&B	(5)
5	Prasārita Pādottānāsana	(A,B,C,D)	(5)
6	Pārśvōttanāsana		(5)
7	Utthita Hasta Pādanguṣṭhāsana		(7)
	Pārśvasahita		(14)
8	Ardha Baddha Padmottānāsana		(9)
9	Utkaṭāsana		(13)
10	Vīrabhadrāsana		(16)
11	Paschimattānāsana	(A,B,C,D)	(16)
12	Pūrvattānāsana		(15)
13	Ardha Baddha Padma Paschimattānāsana		(22)

14	Triang Mukhaekapāda Paschimattānāsana		(22)
15	Jānu Śīrṣāsana	(A,B,C)	(22)
16	Marīchyāsana	'A'	(22)
17	do	'B'	(22)
18	do	'C'	(18)
19	do	'D'	(18)
20	Nāvāsana		(13)
21	Bhujapidāsana		(15)
22	Kūrmāsana - Suptakūrmāsana		(16)
23	Garbha Piṇḍāsana		(15)
24	Kukkuṭāsana		(15)
25	Baddha Koṇāsana		(15)
26	Upaviṣṭha Koṇāsana		(15)
27	Supta Koṇāsana		(16)
28	Supta Pādānguṣṭhāsana		(20)
	Pārśvasahita		(28)
29	Ubhaya Padānguṣṭhāsana		(15)
30	Ūrdhva Mukha Paschimattānāsana		(16)
31	Setu Bandhāsana		(15)
32	Ūrdhva Dhanurāsana		(15)

ALWAYS END WITH:

1	Sālamba Sarvāngāsana	(13)
2	Halāsana	(13)
3	Karnapīdāsana	(13)
4	Ūrdhva Padmāsana	(13)
5	Piṇḍāsana	(14)
6	Mathsyāsana	(14)
7	Uttāna Pādāsana	(13)
8	Śīrṣasāna	(13)
9	Baddha Padmāsana	(16)
10	Yogamudra	(15)
11	Padmāsana	(14)
12	Utpluthih	(14)



भद्रं कर्णेभिः शृणुयाम देवाः। भद्रं पश्येमाक्षभिर्यजत्राः।
स्थिरैरङ्गैस्तुष्टुवाँसस्तनूभिः। व्यशेम देवहितं यदायुः।
स्वस्ति न इन्द्रो वृद्धश्रवाः। स्वस्ति नः पूषा विश्ववेदाः।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः। स्वस्ति नो बृहस्पतिर्दधातु॥
ॐ शान्तिः शान्तिः शान्तिः॥

OM
BHADRAM KARṆEBHIḤ ŚRUṆUYĀMA DEVĀḤ
BHADRAM PAŚYEMĀKSHABHIRYAJATRĀḤ
STHIRAIRAṄGAISTUṢṬUVĀGAMSASTANŪBHIḤ
VYAŚEMA DEVAHITAM YADĀYUH:

SWASTI NAḤ INDRO VRDDHAŚRAVAḤ
SWASTI NAḤ PŪSĀ VIŚVAVEDAḤ
SWASTI NASTĀRKSYO ARIṢṬANEMIḤ
SWASTI NO BRHASPATIRDADHĀTU
OM SHĀNTIḤ SHĀNTIḤ SHĀNTIḤ

Om!

O Gods, while engaged in sacrifices,
may we hear with our ears what is auspicious,
may we see with our eyes what is auspicious.
While praising, may we of strong and steady limb
enjoy the life given by the Gods.

May Indra of ancient fame be blissful to us;
may the all knowing Pusa be blissful to us;
may Garuda, the destroyer of evil be blissful to us,
may Brhaspati be blissful to us.
Om peace peace peace.

SŪRYANAMASKARA A & B

(Sun salutation)

According to the Shastras (Epics) the practice of Sūryanamaskara is important for spiritual development. It is not a warm up exercise, although it does help to keep the physical body fit and strong, maintaining a good level of health. Its primary focus is to improve mind control and to obtain greater devotion (Bhakti).

There are four Vedas- Yajurveda, Rigveda, Samaveda and Atharvana-Veda. Two of these contain important information relating to the practice of Sūryanamaskara: within Yajurveda and Rigveda there are explanations of how to perform Sūryanamaskara and their benefits. Both Sūryanamaskara A & B have their own individual Mantra. In one of the Yajurveda Mantras (Aruna Mantra), it is written that Sūryanamaskara 'A' has nine Vinyasas, and in one of the Rigveda Mantra (Mahā Saura Mantra) it is written that Sūryanamaskara 'B' has seventeen Vinyasas.

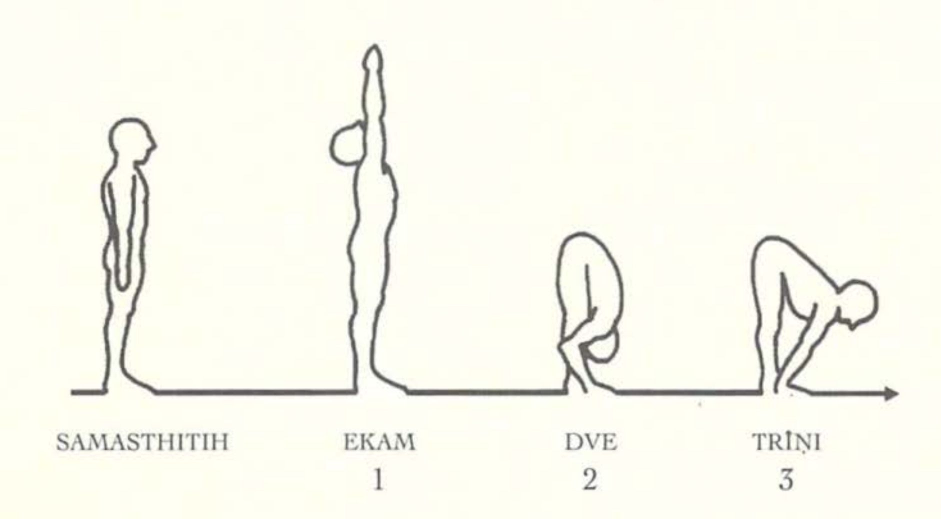
The practice of Sūryanamaskara brings happiness, health and sunlight to the spirit.

SŪRYANAMASKARA - A 9

IN	1	EKAM	Hands up	
EX	2	DVE	Uttānāsana	
IN	3	TRĪṆI	Head up	
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana	
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana	
EX	6	ṢAṬ	Adho Mukha Svānāsana	5 Breaths
IN	7	SAPTA	Jump, head up	
EX	8	AṢṬAU	Uttānāsana	
IN	9	NAVA	Hands up	
			SAMASTHITIH	

DRISTIS

ANGUSTA MA DYAI	=	THUMB 1 - 9
NASAGRAI	=	NOSE 2 - 4 - 8
NABI CHACKRA	=	NAVEL 6
BROOMADHYA	=	THIRD EYE 3 - 5 - 7



CATVĀRI
4

PAÑCA
5

ṢAṬ
6

SAPTA
7

AṢṬAU
8

NAVA
9

SAMASTHITIH

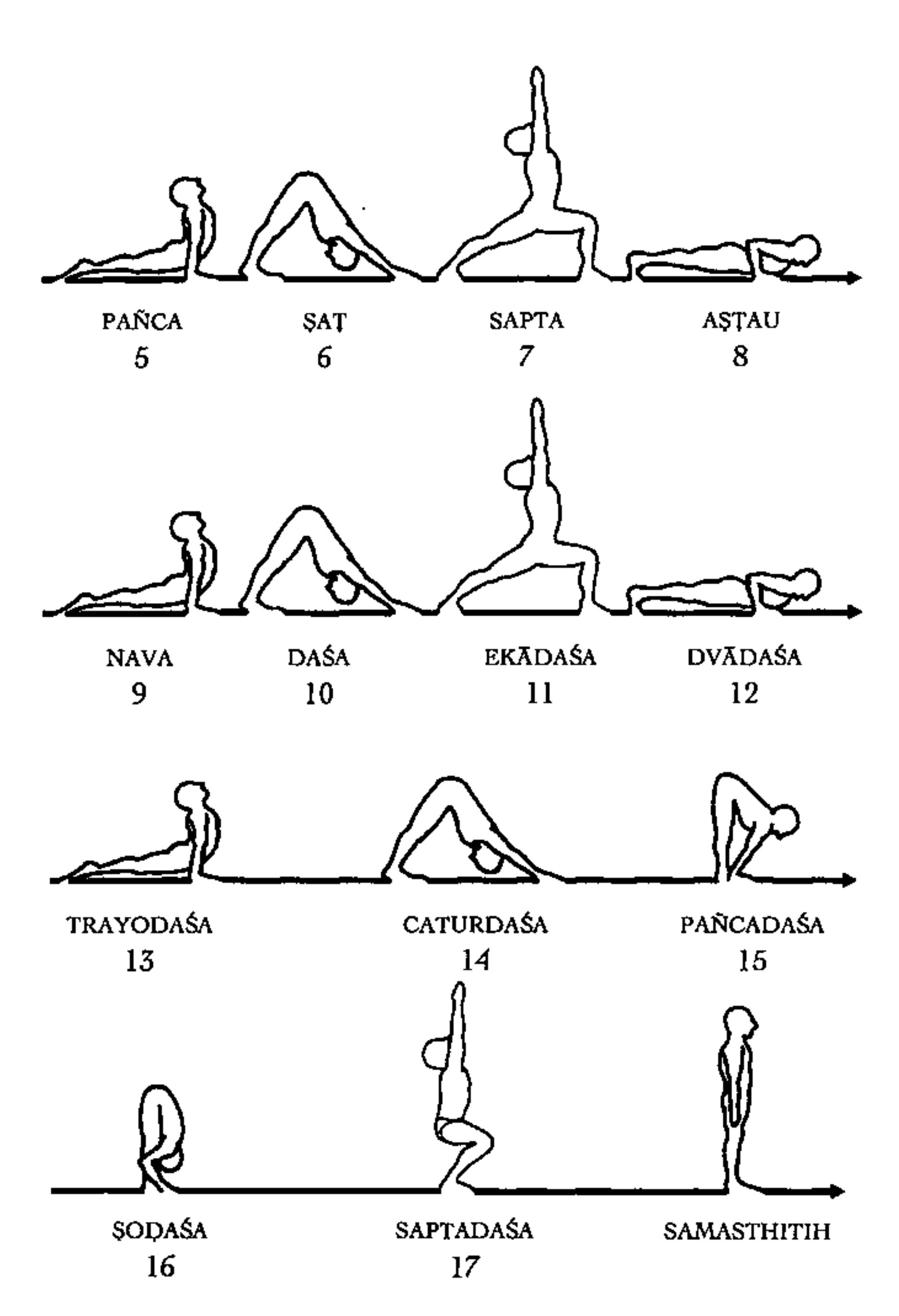
SŪRYANAMASKARA - B 17

IN	1	EKAM	Utkaṭāsna
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Vīrabhadrāsana - right leg
EX	8	AṢṬAU	Jump - Chaturanga Daṇḍāsana
IN	9	NAVA	Ūrdhva Mukha Svānāsana
EX	10	DAŚA	Adho Mukha Svānāsana
IN	11	EKĀDAŚA	Vīrabhadrāsana - left leg
EX	12	DVĀDAŚA	Jump - Chaturanga Daṇḍāsana
IN	13	TRAYODAŚA	Ūrdhva Mukha Svānāsana
EX	14	CATURDAŚA	Adho Mukha Svānāsana 5 Breaths
IN	15	PAÑCADAŚA	Jump - head up
EX	16	ṢOḌAŚA	Uttānāsana
IN	17	SAPTADAŚA	Utkaṭāsana
			SAMASTHITIH

DRISTIS

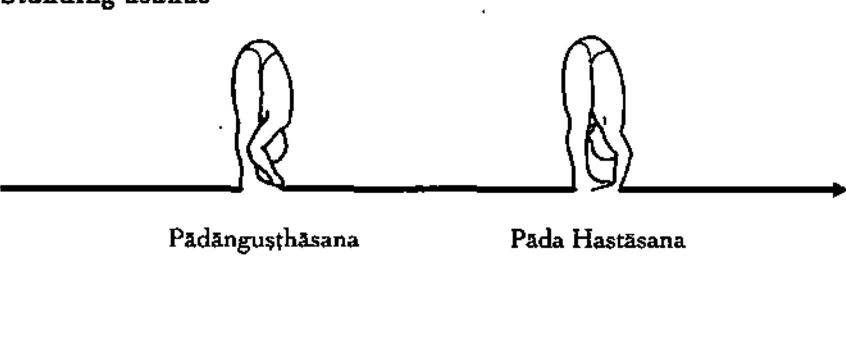
ANGUSTA MA DYAI = THUMB 1 - 7 - 11 - 17
NASAGRAI = NOSE 2 - 4 - 8 - 12 - 16
NABI CHACKRA = NAVEL 6 - 10 - 14
BROOMADHYA = THIRD EYE 3 - 5 - 9 - 13 - 15

SAMASTHITIH EKAM 1 DVE 2 TRĪṆI 3 CATVĀRI 4

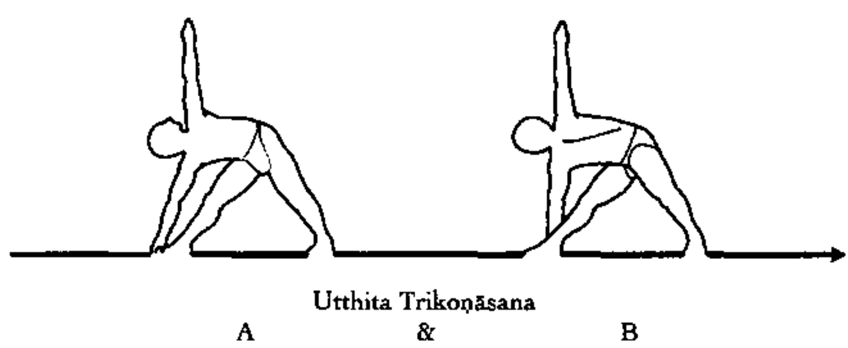

PAÑCA
5
ṢAṬ
6
SAPTA
7
AṢṬAU
8
NAVA
9
DAŚA
10
EKĀDAŚA
11
DVĀDAŚA
12
TRAYODAŚA
13
CATURDAŚA
14
PAÑCADAŚA
15
ṢOḌAŚA
16
SAPTADAŚA
17
SAMASTHITIH

PRIMARY SERIES

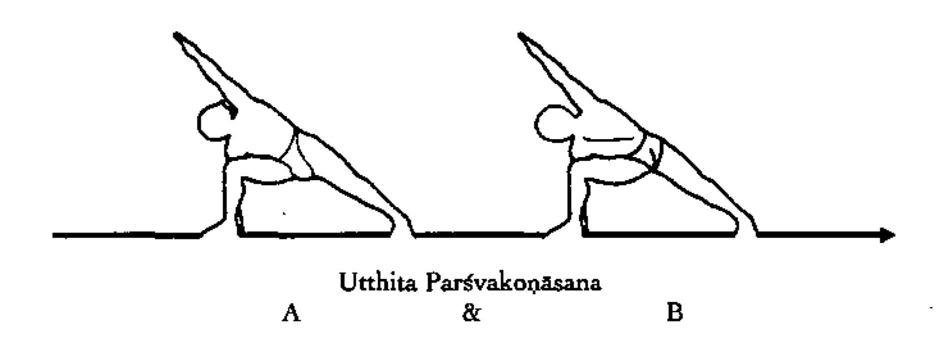
Standing āsanas



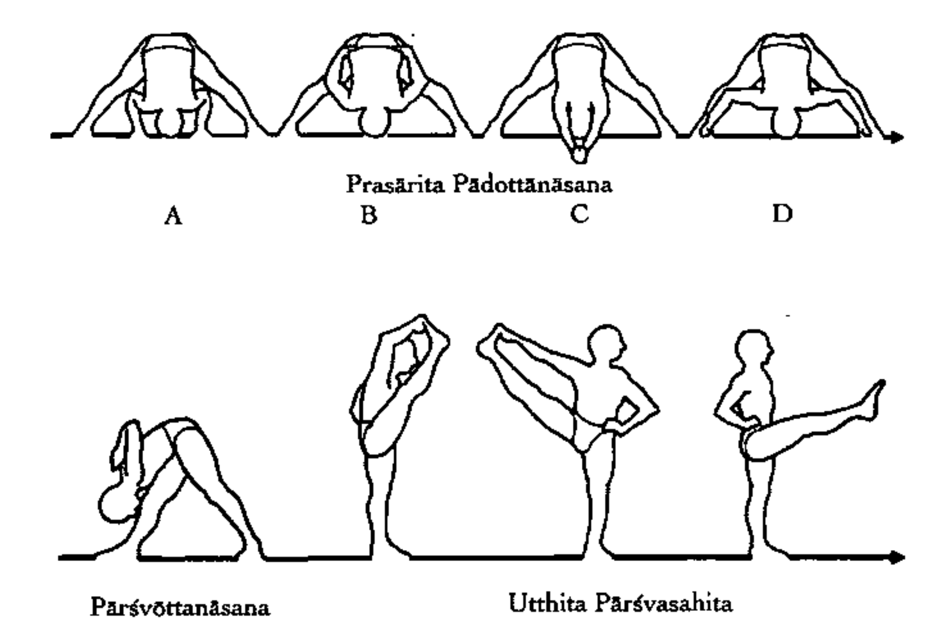
Pādānguṣṭhāsana Pāda Hastāsana



Utthita Trikoṇāsana
A & B



Utthita Parśvakoṇāsana
A & B



Prasārita Pādottānāsana
A B C D

Pārśvōttanāsana

Utthita Pārśvasahita

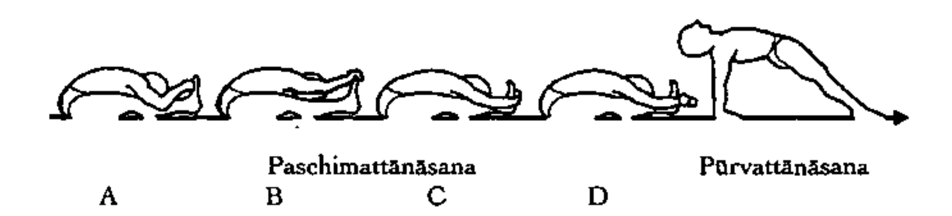


Ardha Baddha Padmottānāsana

Utkaṭāsana

Vīrabhadrāsana

Sitting āsanas



Paschimattānāsana A B C D — Pūrvattānāsana

Ardha Baddha Padma P. — Triang Mukhaekapāda Paschimattānāsana — Jānu Śīrṣāsana A B C

Marīchyāsana A B C D — Nāvāsana

Bhujapidāsana — Kūrmāsana - Suptakūrmāsana



Garbha Piṇḍāsana   Kukkuṭāsana   Baddha Koṇāsana

Upaviṣṭha Koṇāsana   Supta Koṇāsana

Supta Pārśvasahita   Ubhaya Padānguṣṭhāsana

Ūrdhva Mukha Paschimattānāsana   Setu Bandhāsana   Ūrdhva Dhanurāsana

PRIMARY SERIES

YOGA CHIKITSA

INTRODUCTION

Disease is brought about by a state of imbalance in the body.
All organs (internal & external) are interdependent and if an imbalance or malfunction occurs in one organ, all other organs are affected. It is therefore of primary importance that we adopt a healthy lifestyle and respect the fine balance of processes at work in the body. Until and unless our internal organs are healthy, we cannot be healthy. In today's modern living and working conditions, with inadequate attention to lifestyle, diet & exercise, it is not surprising that the organs of the body are over-loaded. If we cannot eliminate the toxins which are taken into the body, a build up of waste matter is inevitable, and disease follows.

The practice of Yoga Chikitsa (Yoga Therapy) helps to cleanse and purify the internal organs of the body. The āsanas involved are effective in preventing the accumulation of waste products, keeping the body free from disease. Yogāsana can help to rebalance an already diseased body and maintain balance in a healthy body.

Each individual āsana has many specific benefits. But it is important to acquire flexibility through the practice of āsana before the deeper processes of cleansing and purification can take place. The deeper the āsana is performed, the greater the internal benefit.

THE SIX FUNDAMENTAL ĀSANA

There are six fundamental āsanas which begin the process of purification in the body. Firstly, they make the body flexible, this increased flexibility enables the cleansing process to work on a deeper level. They introduce the body locks: (Mūlabandha) Anal lock and (Uḍḍīyānabandha) Abdominal lock, which are both vital to the practice of āsana.

1 Pādānguṣṭhāsana

2 Pāda Hastāsana

3 Utthita Trikoṇāsana

4 Utthita Parśvakoṇāsana

5 Prasārita Pādottānāsana

6 Pārśvōttanāsana





PĀDĀNGUṢṬHĀSANA
(Thumb to foot pose)

PĀDĀ HASTĀSANA
(Hand to foot pose)

These two āsanas play an important role in beginning this process of purification. They reduce the accumulation of fat around the waist and abdomen. They work on all the internal organs of the abdomen (Udara) preventing and curing stomach ailments, relieving constipation (Malabaddata), a major factor in the build up of toxins in the body, which can trigger the beginning of disease. They eliminate flatulence and cleanse the rectum and anus. The liver and spleen are toned, the urethra is also cleaned. Piles (Bagandara) are both prevented and alleviated.

PĀDĀNGUṢṬHĀSANA 3

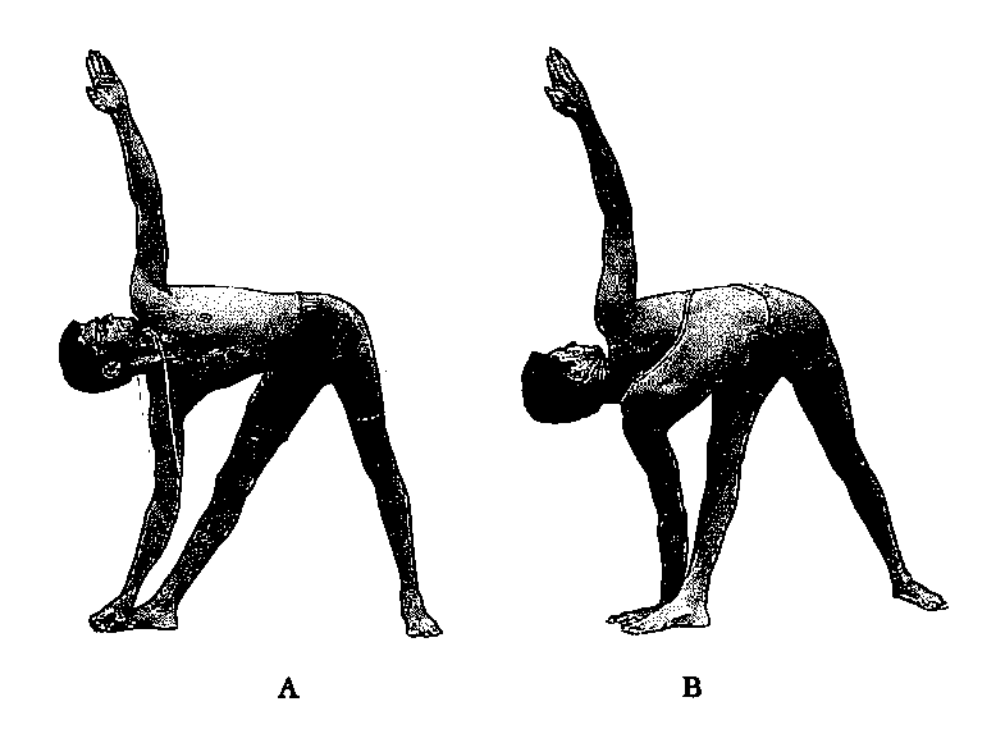
IN	1	EKAM	Take the big toes, head up
EX	2	DVE	PĀDĀNGUṢṬHĀSANA - 5 Breaths
IN	3	TRÎṆI	Head up, and exhale
			SAMASTHITIH

DRISTI: NASAGRAI

PĀDĀ HASTĀSANA 3

IN	1	EKAM	Hands under feet, head up
EX	2	DVE	PĀDĀ HASTĀSANA - 5 Breaths
IN	3	TRÎṆI	Head up, and exhale
			SAMASTHITIH

DRISTI: NASAGRAI



A B

UTTHITA TRIKOṆĀSANA

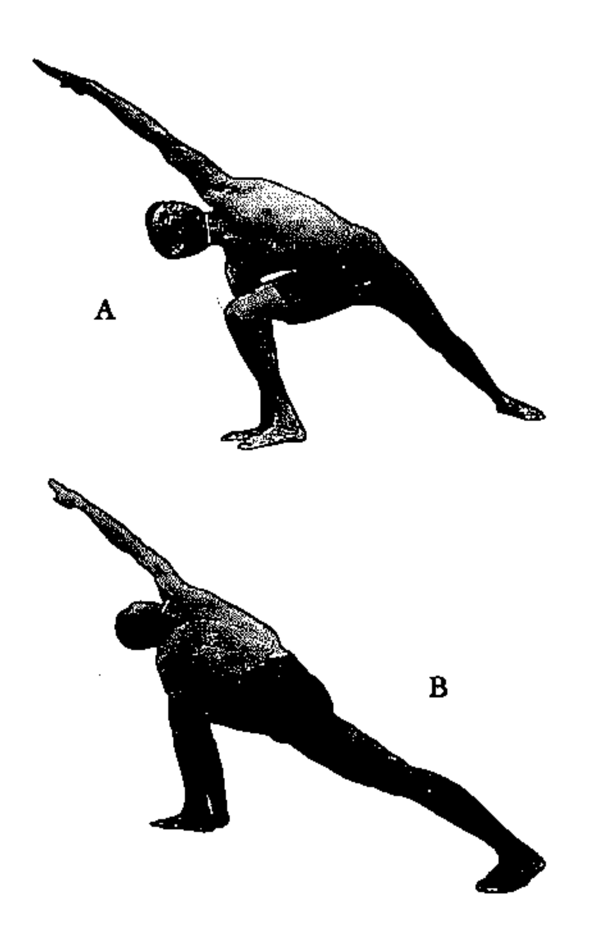
(Extended triangle pose)

These āsanas reduce fat around the waist. They strengthen the back, hips and legs. Where deviations in postural alignment exist, they help to realign the skeletal system. The digestion is improved, constipation relieved, breathing difficulties and other respiratory problems are corrected. Problems in the throat are prevented and where existing, improved. The nervous system is toned and the spinal cord strengthened.

UTTHITA TRIKOṆĀSANA A - B 5

IN	1	EKAM	Jump to right
EX	2	DVE	UTTHITA TRIKOṆĀSANA Right side - 5 Breaths
IN	3	TRÎṆI	Come up
EX	4	CATVĀRI	UTTHITA TRIKOṆĀSANA Left side - 5 Breaths
IN	5	PAÑCA	Come up SAMASTHITIH

DRISTI: HASTAGRAI



UTTHITA PĀRŚVAKOṆĀSANA

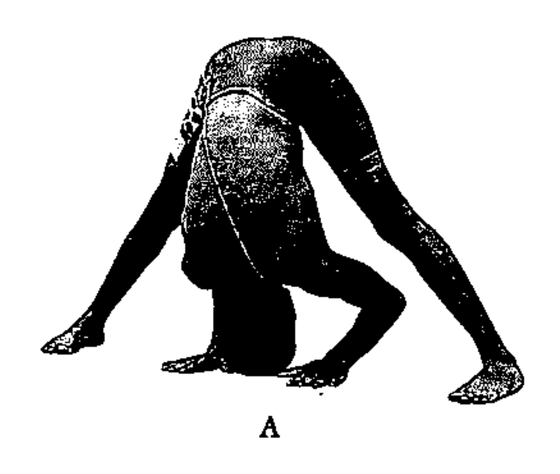
(Extended sideways angle pose)

These āsanas reduce fat around the waist. They strengthen the back, hips and legs. Where deviations in postural alignment exist, they help to realign the skeletal system. The digestion is improved, constipation relieved, breathing difficulties and other respiratory problems are corrected. Problems in the throat are prevented and where existing, improved. The nervous system is toned and the spinal cord strengthened.

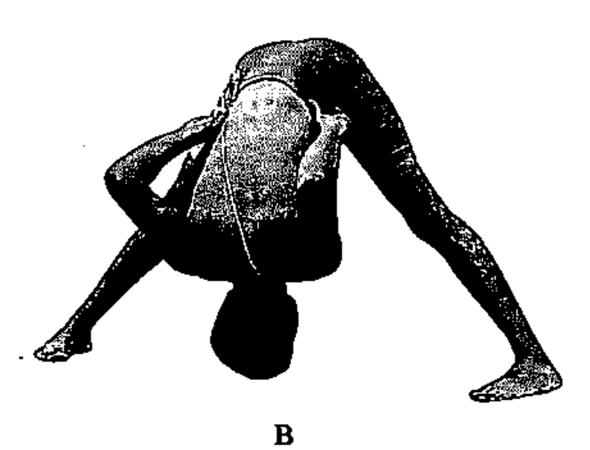
UTTHITA PĀRŚVAKOṆĀSANA A - B 5

IN	1	EKAM	Jump to right
EX	2	DVE	UTTHITA PĀRŚVAKOṆĀSANA Right side - 5 Breaths
IN	3	TRĪṆI	Come up
EX	4	CATVĀRI	UTTHITA PĀRŚVAKOṆĀSANA Left side - 5 Breaths
IN	5	PAÑCA	Come up SAMASTHITIH

DRISTI: HASTAGRAI



A



B

PRASĀRITA PADOTTĀNĀSANA

(Spread foot stretching pose)

This group of āsanas reduce the accumulation of fat deposits around the waist and increase the strength and tone of the muscles of the legs and back. Organs from the navel down (Madra) are cleansed and when the head is tipped below the waist in this manner the inner fire (Agni) effectively cleanses the bowel and rectum/anus. The sexual organs are cleansed and the breathing aparatus purified. The entire nervous system stimulated.

PRASĀRITA PADOTTĀNĀSANA A 5

IN	1	EKAM	Jump to right side. Hands on waist
EX	2	DVE	Down, hands to the floor
INHALE			Head up
EX	3	TRĪṆI	PRASĀRITA PADOTTĀNĀSANA - 5 Br.
IN	4	CATVĀRI	Head up, straight arms
EXHALE			Hold position
IN	5	PAÑCA	Come up
			SAMASTHITIH

DRISTI: NASAGRAI

PRASĀRITA PADOTTĀNĀSANA B 5

IN	1	EKAM	Jump to right side. Open arms
EX	2	DVE	Hands on waist
INHALE			
EX	3	TRĪṆI	Head down. PRASĀRITA P. - 5 Breaths
IN	4	CATVĀRI	Come up
EXHALE			
IN	5	PAÑCA	Open arms
			SAMASTHITIH

DRISTI: NASAGRAI



C



D

PRASĀRITA PADOTTĀNĀSANA C 5

IN	1	EKAM	Jump to right side. Open arms
EX	2	DVE	Hands back, palms up
INHALE			Straight arms
EX	3	TRĪṆI	PRASĀRITA PADOTTĀNĀSANA - 5 Br.
IN	4	CATVĀRI	Come up
EXHALE			
IN	5	PAÑCA	Open arms
			SAMASTHITIH

DRISTI: NASAGRAI

PRASĀRITA PADOTTĀNĀSANA D 5

IN	1	EKAM	Jump to right side. Hands on waist
EX	2	DVE	Down, take the big toes
INHALE			Head up
EX	3	TRĪṆI	Head down. PRASĀRITA P. - 5 Breaths
IN	4	CATVĀRI	Head up, straight arms
EXHALE			Hold position
IN	5	PAÑCA	Come up
			SAMASTHITIH

DRISTI: NASAGRAI



PĀRSVŌTTĀNĀSANA

(Sideways stretching pose)

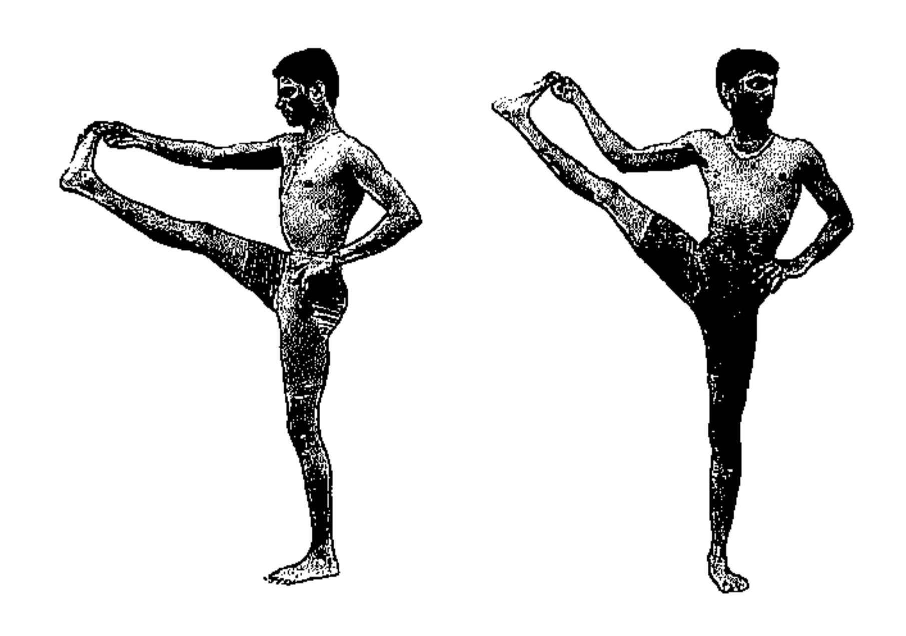
This āsana reduces excess fat on the waist and legs and strengthens and tones the muscles of the legs. It helps to clear mucous blocking the respiratory tract.

Thus, these six āsanas are fundamental to the flexibility and tones of the body and to cleansing the organs of digestion.

PĀRSVŌTTĀNĀSANA - 5

IN	1	EKAM	Jump. Hands back, turn to right
EX	2	DVE	PĀRSVŌTTĀNĀSANA - 5 Breaths
IN	3	TRĪṆI	Come up and turn to left
EX	4	CATVĀRI	PĀRSVŌTTĀNĀSANA- 5 Breaths
IN	5	PAÑCA	Come up
			SAMASTHITIH

DRISTI: NASAGRAI



UTTHITA HASTA PĀDĀNGUṢṬHĀSANA

(Extended hand thumb to foot pose)

This āsana strengthens the muscles of the legs and increases their flexibility. It tones and purifies the Kidneys. Constipation is relieved and the hip joints are made flexible. This āsana stimulates the three knots (Granthis Traya) located at the base of the Suṣumṇā Nāḍī, inside the tiny bones of the coccyx.

UTTHITA HASTA PĀDĀNGUṢṬHĀSANA - 14

IN	1	EKAM	Right leg up, catch the big toe
EX	2	DVE	Head to knee - 5 Breaths
IN	3	TRĪṆI	As Ekam
EX	4	CATVĀRI	Leg to right side - 5 Breaths
IN	5	PAÑCA	Leg to front
EX	6	ṢAṬ	Head to knee
IN	7	SAPTA	90° Leg front - 5 Breaths
EXHALE			Leg down
IN	8	AṢṬAU	Left leg up, catch the big toe
EX	9	NAVA	Head to knee - 5 Breaths
IN	10	DAŚA	As Ekam
EX	11	EKĀDAŚA	Leg to left side - 5 Breaths
IN	12	DVĀDAŚA	Leg to front
EX	13	TRAYODAŚA	Head to knee
IN	14	CATURDAŚA	90° Leg front - 5 Breaths
			SAMASTHITIH

DRISTIS: PĀRŚVA & PADHAYORAGRAI



ARDHA BADDHA PADMOTTĀNĀSANA

(Half bound lotus stretching pose)

This āsana focuses on the cleansing of the liver and spleen respectively. The heel presses into the navel helping to cleanse and tone the digestive organs by stimulating the digestive fire (Agni). The Chakra responsible for this, is situated 4 inches below the navel (Svādhiṣṭhāna Chakra). Trapped intestinal gas is eliminated along with gastric troubles. It must not be practiced after three months of pregnancy.

ARDHA BADDHA PADMOTTĀNĀSANA - 9

IN	1	EKAM	Right leg bound, take the foot
EX	2	DVE	ARDHA BADDHA P. - 5 Breaths
IN	3	TRĪṆI	Head up
EXHALE			Hold position
IN	4	CATVĀRI	Come up
EX	5	PAÑCA	Leg down
IN	6	ṢAṬ	Left leg bound, take the foot
EX	7	SAPTA	ARDHA BADDHA P. - 5 Breaths
IN	8	AṢṬAU	Head up
EXHALE			Hold position
IN	9	NAVA	Come up
			SAMASTHITIH

DRISTI: NASAGRAI



UTKAṬĀSANA

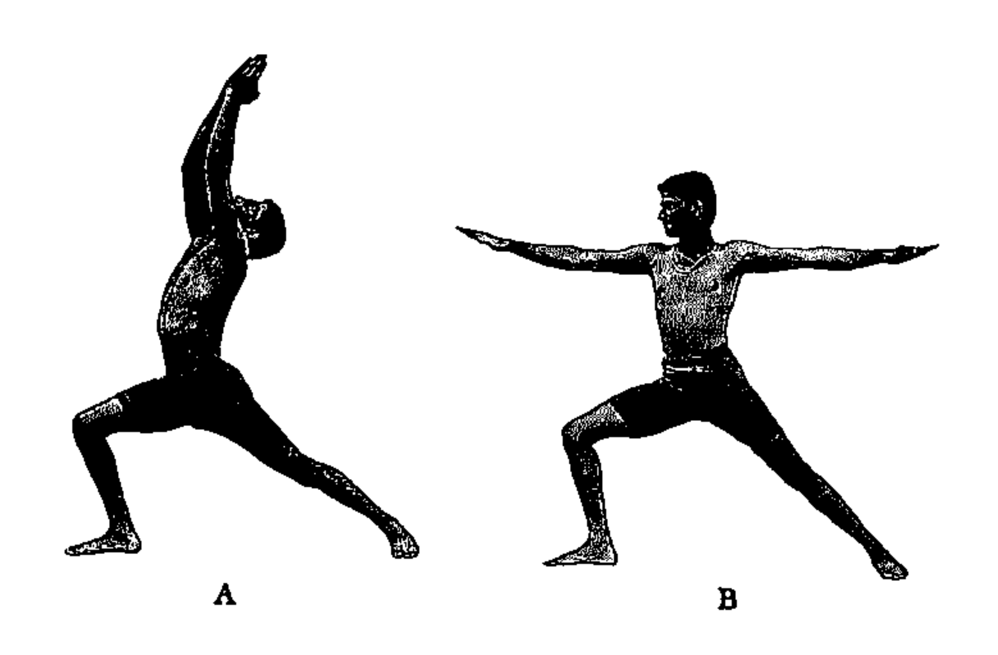
(Uneven pose)

This āsana helps to reduce the fat around the waist and strengthens the muscles of the legs and back. It is very beneficial for all back pain, including disc problems, and it is said to help in the replacement of the fibrous outer part of the intervertabral disc, when there has been injury. The overall strength of the back is increased, and rheumatism is greatly improved. For therapeutic purposes this āsana should be held for much longer than 5-8 breaths, up to 10 minutes, and it can also be helpful for hernias and for realigning the spine.

UTKAṬĀSANA - 13

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	UTKAṬĀSANA - 5 Breaths
EXHALE			Hands to the floor
IN	8	AṢṬAU	Up
EX	9	NAVA	Jump - Chaturanga Daṇḍāsana
IN	10	DAŚA	Ūrdhva Mukha Svānāsana
EX	11	EKĀDAŚA	Adho Mukha Svānāsana
IN	12	DVĀDAŚA	Jump. Head up
EX	13	TRAYODAŚA	Uttānāsana
			SAMASTHITIH

DRISTI: ŪRDHVA



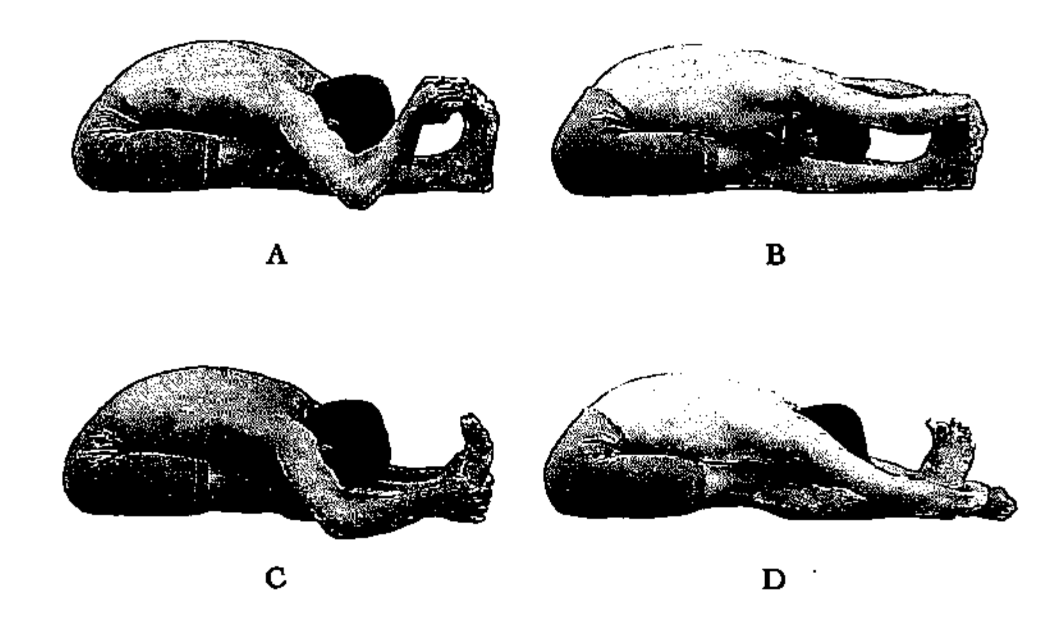
VĪRABHADRĀSANA
(Warrior pose)

Practice of Vīrabhadrāsana can help to alieviate pain associated with rheumatic conditions. Rheumatism begins in the knees, then the elbows, then the hands and progresses to the neck where the Cervical Vertabrae can become fused.
This pose activates the 5th Chakra (Viśuddha Chakra) and the neck itself directly benefits from the practice of Vīrabhadrāsana. The muscles of the neck are strengthened and the hearing can be improved.

VĪRABHADRĀSANA - 16

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	VĪRABHADRĀSANA - rt leg - 5 Breaths
EXHALE			
IN	8	AṢṬAU	Change side, left side - 5 Breaths
EX	9	NAVA	B Position, left side - 5 Breaths
IN	10	DAŚA	B Position, right side - 5 Breaths
EXHALE			Hands to the floor
IN	11	EKĀDAŚA	Up
EX	12	DVĀDAŚA	Jump - Chaturanga Daṇḍāsana
IN	13	TRAYODAŚA	Ūrdhva Mukha Svānāsana
EX	14	CATURDAŚA	Adho Mukha Svānāsana
IN	15	PAÑCADAŚA	Jump, head up
EX	16	ṢOḌAŚA	Uttānāsana
			SAMASTHITIH

DRISTIS: ŪRDHVA & HASTAGRAI



A B

C D

PASCHIMATTĀNĀSANA

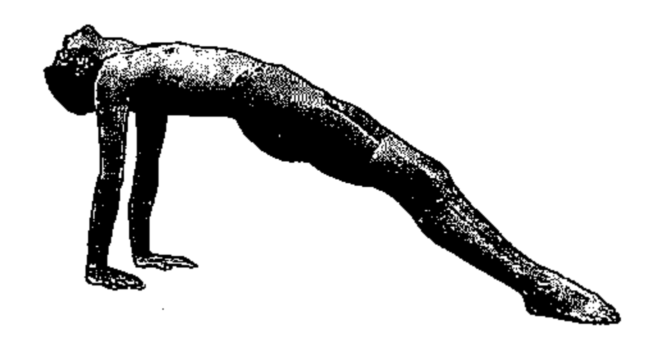
(West - back - stretching pose)

It is of vital importance to control Mūlabandha and Uḍḍīyānabandha when practicing this āsana. In extreme forward bends the air enters the lungs with some degree of force. When the two holes (one at the Anus, the other at the Urinary tract exit) are held closed, as with Mūlabandha the air is able to stimulate the Suṣumṇā Nāḍī. The inhalation (Prāṇa Vāyu) and exhalation (Apāna Vāyu) increase the abdominal fire (Agni), helping to purify the inner organs. The liver, spleen, lungs and kidneys all play an important part in the purification of blood, which is vital to good health. A fresh supply of oxygen rich blood to the abdominal area, where all disease begins, keeps the organs clean, healthy and strong. Paschimattānāsana also acts beneficially on the vagus nerve, it strengthens and purifies the whole body, including the heart and makes the body firm without excess fat.

PASCHIMATTĀNĀSANA - 16
'A - B - C - D'

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump to sitting position
EXHALE			
IN	8	AṢṬAU	Take big toes - Wrap over - Side - Wrist
EX	9	NAVA	PASCHIMATTĀNĀSANA - 5 Breaths
IN	10	DAŚA	Head up
EXHALE			Hands to the floor
IN	11	EKĀDAŚA	Up
EX	12	DVĀDAŚA	Jump - Chaturanga Daṇḍāsana
IN	13	TRAYODAŚA	Ūrdhva Mukha Svānāsana
EX	14	CATURDAŚA	Adho Mukha Svānāsana
IN	15	PAÑCADAŚA	Jump - head up
EX	16	ṢOḌAŚA	Uttānāsana
			SAMASTHITIH

DRISTI: PADHAYORAGRAI



PŪRVATTĀNĀSANA

(East - front - stretching pose)

This pose is complementary to Paschimattānāsana. It is imperative that following the practice of extreme forward bends a counterpose of back bending is performed. The counterpose prevents the onset of imbalance and disease. This āsana benefits the nervous system, it stimulates the Suṣumṇā Nāḍī, and also benefits the heart and lungs.

PŪRVATTĀNĀSANA - 15

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump to sitting position
EXHALE			Hands behind
IN	8	AṢṬAU	PŪRVATTĀNĀSANA - 5 Breaths
EX	9	NAVA	Down to sitting position
IN	10	DAŚA	Up
EX	11	EKĀDAŚA	Jump - Chaturanga Daṇḍāsana
IN	12	DVĀDAŚA	Ūrdhva Mukha Svānāsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CATURDAŚA	Jump - head up
EX	15	PAÑCADAŚA	Uttānāsana
			SAMASTHITIH

DRISTI: NASAGRAI



ARDHA BADDHA PADMA PASCHIMATTĀNĀSANA

(Half bound lotus forward stretch)

This āsana has a powerful effect on the liver (Yakrut) and spleen (Pleeha), both organs play a part in the digestive processes of the body. The liver controls the digestion of fats and contributes to the control of metabolism, while the spleen produces the white corpuscles necessary for resistance against disease, and helps to purify the blood. Together these organs structure 'Sapta Dathus' (Blood, Flesh, Fat, Bones, Marrow, Skin and Semen/Ova Vital power). Once the liver is working correctly the spleen is automatically corrected.
Gastric problems are cured due to the correction of digestive function. A golden rule for correct digestion is, 'the stomach should be filled half with food, one quarter with liquid, and one quarter for the movement of air'.

ARDHA BADDHA PADMA PASCHIMATTĀNĀSANA - 22

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump - take the right foot - head up
EX	8	AṢṬAU	ARDHA BADDHA PADMA P. - 5 Br.
IN	9	NAVA	Head up
EXHALE			Hands to the floor
IN	10	DAŚA	Up
EX	11	EKĀDAŚA	Jump - Chaturanga Daṇḍāsana
IN	12	DVĀDAŚA	Ūrdhva Mukha Svānāsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CAṬURDAŚA	Jump - take the left foot - head up
EX	15	PAÑCADAŚA	ARDHA BADDHA PADMA P. - 5 Br.
IN	16	ṢOḌAŚA	Head up
EXHALE			Hands to the floor
IN	17	SAPTADAŚA	Up
EX	18	AṢṬADAŚA	Jump - Chaturanga Daṇḍāsana
IN	19	EKOONAVIMŚATIH	Ūrdhva Mukha Svānāsana
EX	20	VIMŚATIH	Adho Mukha Svānāsana
IN	21	EKĀVIMŚATIH	Jump - head up
EX	22	DVĀVIMŚATIH	Uttānāsana
			SAMASTHITIH

DRISTI: PADHAYORAGRAI



TRIANG MUKHAEKAPĀDA PASCHIMATTĀNĀSANA

(One foot transversely facing back forward stretch)

This posture prevents and cures elephantisis which begins as 'Wuchereria Bancrofts' an infection spread by Mosquitos. Elephantitis is caused by the repeated infections and subsequent inflammation of the lymphatic system, it also cures and prevents Anda-Vāyu, categorized by 3 specific ailments:

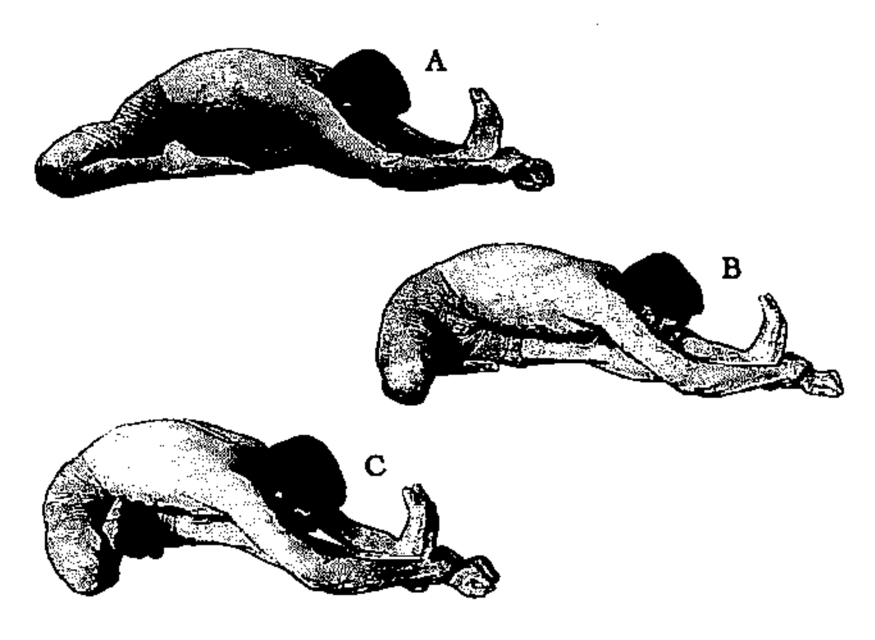
(a) retention of gas in the large intestines (flatulence);
(b) a urinary tract infection accompanied by inflammation of the urethra and a burning sensation when urine is passed;
(c) inflammation of the scrotum.

The sciatic nerve, whose pathway runs from the sacral plexus down through the buttock, and down the leg to the foot can be inflammed at any point. This is called sciatica and is alleviated by Triang Mukhaekapāda Paschimattānāsana. When sciatica is present Apāna Vāyu and Vyāna Vāyu are not working properly.

TRIANG MUKHAEKAPĀDA PASCHIMATTĀNĀSANA - 22

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump - take left foot - head up
EX	8	AṢṬAU	TRIANG MUKHAEKAPĀDA P. - 5 Br.
IN	9	NAVA	Head up
EXHALE			Hands to the floor
IN	10	DAŚA	Up
EX	11	EKĀDAŚA	Jump - Chaturanga Daṇḍāsana
IN	12	DVĀDAŚA	Ūrdhva Mukha Svānāsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CATURDAŚA	Jump - take right foot - head up
EX	15	PAÑCADAŚA	TRIANG MUKHAEKAPĀDA P. - 5 Br.
IN	16	ṢOḌAŚA	Head up
EXHALE			Hands to the floor
IN	17	SAPTADAŚA	Up
EX	18	AṢṬADAŚA	Jump - Chaturanga Daṇḍāsana
IN	19	EKOONAVIMŚATIH	Ūrdhva Mukha Svānāsana
EX	20	VIMŚATIH	Adho Mukha Svānāsana
IN	21	EKĀVIMŚATIH	Jump - head up
EX	22	DVĀVIMŚATIH	Uttānāsana
			SAMASTHITIH

DRISTI: PADHAYORAGRAI



JĀNU ŚĪRṢĀSANA

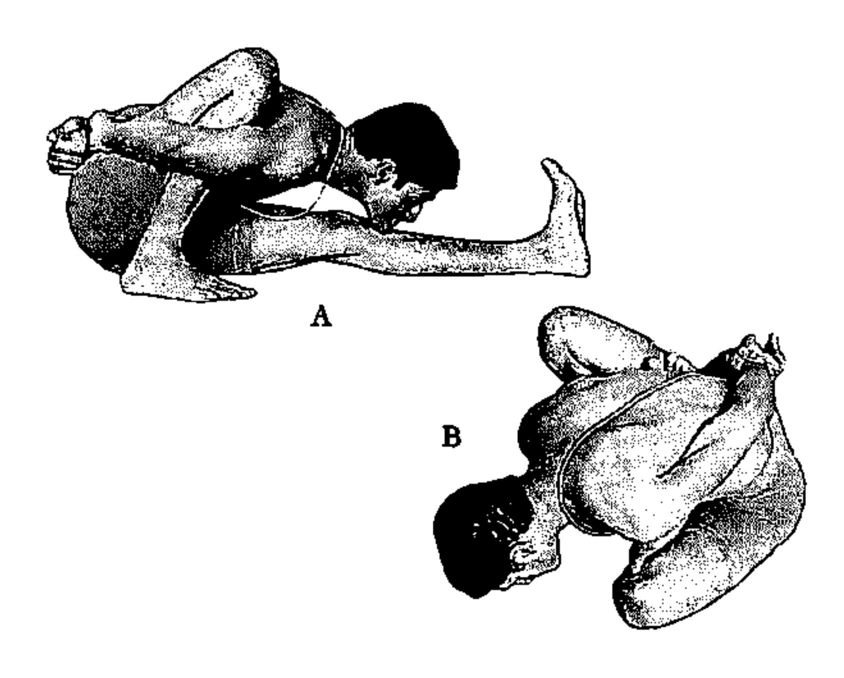
(Head to knee pose)

Jānu Śīrṣāsana has a powerful effect on the urinary system. There are certain conditions in a weakened body, where the blood becomes thin, there is pain around the waist and a need to urinate frequently. This can happen when coffee is drunk in excess and there is an over indulgence in sexual activity which saps vital power, making the semen weak and the blood thin. When disease already exists it is called Vyaptha Roga, when disease is spreading it is called Vyapaka Roga. These conditions can lead to the development of diabetes. They can be avoided by the practice of this āsana. Jānu Śīrṣāsana A & B are of particular benefit to men, and Jānu Śīrṣāsana C to women. This is because the Shivani Nāḍī which stimulates the pancreas to make sufficient insulin is for men located near the Perineum (A+B) and for women near the Navel (C). The heel itself produces heat which has an additional therapeutic effect. Enlargement of the prostrate gland is also reduced.

JĀNU ŚIRṢĀSANA A - B - C - 22

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump - take left foot - head up
EX	8	AṢṬAU	JĀNU ŚIRṢĀSANA - 5 Breaths
IN	9	NAVA	Head up
EXHALE			Hands to the floor
IN	10	DAŚA	Up
EX	11	EKĀDAŚA	Jump - Chaturanga Daṇḍāsana
IN	12	DVĀDAŚA	Ūrdhva Mukha Svānāsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CATURDAŚA	Jump - take the foot - head up
EX	15	PAÑCADAŚA	JĀNU ŚIRṢĀSANA - 5 Breaths
IN	16	ṢOḌAŚA	Head up
EXHALE			Hands to the floor
IN	17	SAPTADAŚA	Up
EX	18	AṢṬADAŚA	Jump - Chaturanga Daṇḍāsana
IN	19	EKOONAVIMŚATIH	Ūrdhva Mukha Svānāsana
EX	20	VIMŚATIH	Adho Mukha Svānāsana
IN	21	EKĀVIMŚATIH	Jump - head up
EX	22	DVĀVIMŚATIH	Uttānāsana
			SAMASTHITIH

DRISTI: PADHAYORAGRAI



MARĪCHYĀSANA

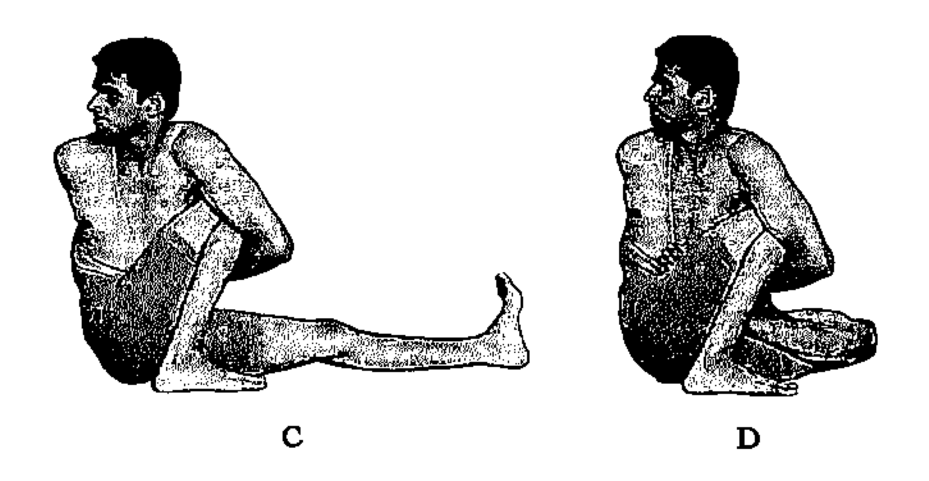
(Marīchyā pose)

Parinaama Shoola (Ulcers, both stomach and duodena), due to irregular eating habits and mental tension, can be relieved and prevented by these āsanas. Inadequate and inefficient digestion causing constipation (Malabaddata) and flatulence are related to a dysfunction of Samāna Vāyu and Apāna Vāyu. The digestive fire (Agni) isn't strong enough to stimulate peristalsis and the retention of waste and intestinal gases are the result. Dysmenorrhea (painful periods) accompanied by pain in the lower back and abdomen can be relieved by the practice of Marīchyāsana A, B, C and D. The uterus (Garbha Kosha), is strengthened helping to prevent problems such as miscarriage, and encouraging healthy pregnancy. These āsanas also directly benefit the kidneys. Pregnant women must stop practicing C & D after 3 months. A & B can be continued (if comfortable) for up-to six months.

MARĪCHYĀSANA A - B - 22

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump into the position
EX	8	AṢṬAU	MARĪCHYĀSANA - 5 Breaths
IN	9	NAVA	Head up
EXHALE			Hands to the floor
IN	10	DAŚA	Up
EX	11	EKĀDAŚA	Jump - Chaturanga Daṇḍāsana
IN	12	DVĀDAŚA	Ūrdhva Mukha Svānāsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CATURDAŚA	Jump into the position
EX	15	PAÑCADAŚA	MARĪCHYĀSANA - 5 Breaths
IN	16	ṢOḌAŚA	Head up
EXHALE			Hands to the floor
IN	17	SAPTADAŚA	Up
EX	18	AṢṬADAŚA	Jump - Chaturanga Daṇḍāsana
IN	19	EKOONAVIMŚATIH	Ūrdhva Mukha Svānāsana
EX	20	VIMŚATIH	Adho Mukha Svānāsana
IN	21	EKĀVIMŚATIH	Jump - head up
EX	22	DVĀVIMŚATIH	Uttānāsana
			SAMASTHITIH

DRISTIS: A - PADHAYORAGRAI & B - NASAGRAI



MARĪCHYĀSANA
(Marīchyā pose)

Parinaama Shoola (Ulcers, both stomach and duodena), due to irregular eating habits and mental tension, can be relieved and prevented by these āsanas. Inadequate and inefficient digestion causing constipation (Malabaddata) and flatulence are related to a dysfunction of Samāna Vāyu and Apāna Vāyu. The digestive fire (Agni) isn't strong enough to stimulate peristalsis and the retention of waste and intestinal gases are the result. Dysmenorrhea (painful periods) accompanied by pain in the lower back and abdomen can be relieved by the practice of Marīchyāsana A, B, C and D. The uterus (Garbha Kosha), is strengthened helping to prevent problems such as miscarriage, and encouraging healthy pregnancy. These āsanas also directly benefit the kidneys. Pregnant women must stop practicing C & D after 3 months. A & B can be continued (if comfortable) for up-to six months.

MARĪCHYĀSANA C - D - 18

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	MARĪCHYĀSANA - 5 Breaths
EXHALE			Hands to the floor
IN	8	AṢṬAU	Up
EX	9	NAVA	Jump - Chaturanga Daṇḍāsana
IN	10	DAŚA	Ūrdhva Mukha Svānāsana
EX	11	EKĀDAŚA	Adho Mukha Svānāsana
IN	12	DVĀDAŚA	MARĪCHYĀSANA - 5 Breaths
EXHALE			Hands to the floor
IN	13	TRAYODAŚA	Up
EX	14	CATURDAŚA	Jump - Chaturanga Daṇḍāsana
IN	15	PAÑCADAŚA	Ūrdhva Mukha Svānāsana
EX	16	ṢOḌAŚA	Adho Mukha Svānāsana
IN	17	SAPTADAŚA	Jump - head up
EX	18	AṢṬADAŚA	Uttānāsana
			SAMASTHITIH

DRISTI: PĀRŚVA



NĀVĀSANA

(Boat pose)

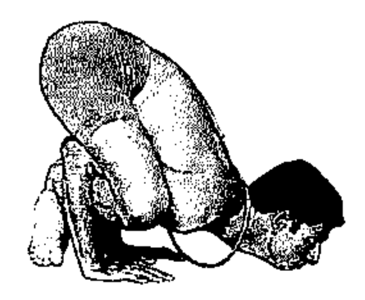
Nāvāsana is beneficial for strengthening the spinal cord (Vīṇa-Daṇḍa), rectum (Gudanala) and the hips. The abdominal muscles are also toned helping to increase digestive stimulation. The intestines are stimulated by the increase in digestive fire (Agni) to develop strong peristalsis and to release excess gas. The entire visceral region is toned.

NĀVĀSANA - 13

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRÎṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	**Jump into NĀVĀSANA - 5 Breaths**
EXHALE			**Hands to the floor**
IN	8	AṢṬAU	**Up**
EX	9	NAVA	**Jump - Chaturanga Daṇḍāsana**
IN	10	DAŚA	**Ūrdhva Mukha Svānāsana**
EX	11	EKĀDAŚA	**Adho Mukha Svānāsana**
IN	12	DVĀDAŚA	Jump - head up
EX	13	TRAYODAŚA	Uttānāsana
			SAMASTHITIH

DRISTI: NASAGRAI / PADHAYORAGRAI





BHUJAPIDĀSANA

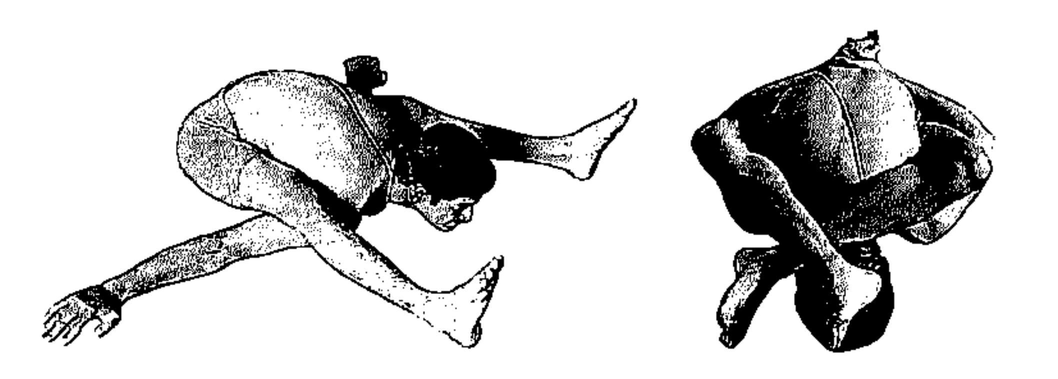
(Arm pressure pose)

It cleans the oesophagus (Anna Nala). The strength of the wrists and arms are increased giving balance and lightness to the posture. At first, beginners will touch the forehead to the floor. As practice of this āsana progresses the chin will touch the floor whilst looking at the nose.

BHUJAPIDĀSANA - 15

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRÎṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump and lock the feet
EX	8	AṢṬAU	BHUJAPIDĀSANA - 5 Breaths
IN	9	NAVA	Head up - Tittibhāsana
EXHALE			Move into Bakāsana
IN	10	DAŚA	Up Bakāsana
EX	11	EKĀDAŚA	Jump - Chaturanga Daṇḍāsana
IN	12	DVĀDAŚA	Ūrdhva Mukha Svānāsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CATURDAŚA	Jump - head up
EX	15	PAÑCADAŚA	Uttānāsana
			SAMASTHITIH

DRISTI: NASAGRAI



KŪRMĀSANA - SUPTA KŪRMĀSANA

(Tortoise-sleeping tortoise pose)

These āsana have a stimulating effect on the 'Kanda'. The Kanda is not a physical element, it is in the subtle body, it is the root, the source, from which all Nāḍīs originate. It is located 4 inches below the navel, above the perineal floor, it is egg-shaped and supports 72,000 Nāḍīs (Channels of Energy).

Kūrmāsana expands the chest, increasing the capacity of the lungs and bronchi, and the amount of oxygenated blood to the heart. This āsana is beneficial to anyone suffering from Heart disease, Angina Pectoris, Asthma and Bronchitis. The latter are due to an imbalance between Apāna Vāyu and Prāṇa Vāyu where the Prāṇa Vāyu is predominant. Breathing difficulties can be corrected with the practice of these āsana and the rebalancing of the Apāna Vāyu and Prāṇa Vāyu. When the inhalation is the same in strength and length as the exhalation, there is health in the respiratory system. The spinal cord (Vīṇa-Daṇḍa) is strengthened along with the bones of the spine. The kidneys are strengthened and any pains in the kidneys allieviated. Excess fat is reduced, and systematically man gains control over his whole body.

KŪRMĀSANA - SUPTA KŪRMĀSANA - 16

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump to KŪRMĀSANA - 5 Breaths
EX	8	AṢṬAU	SUPTA KŪRMĀSANA - 5 Breaths
IN	9	NAVA	Head up - hands to the floor
EXHALE			
IN	10	DAŚA	Up
EXHALE			Move into Bakāsana
IN	11	EKĀDAŚA	Up - Bakāsana
EX	12	DVĀDAŚA	Jump - Chaturanga Daṇḍāsana
IN	13	TRAYODAŚA	Ūrdhva Mukha Svānāsana
EX	14	CATURDAŚA	Adho Mukha Svānāsana
IN	15	PAÑCADAŚA	Jump - head up
EX	16	ṢOḌAŚA	Uttānāsana
			SAMASTHITIH

DRISTI: BROOMADHYA



GARBHA PINḌĀSANA

(Embryo in the womb pose)

This posture is of particular benefit to females, it strengthens the uterus (Garbha Kosha) and rectum (Guda Nala). It cleans and tones the liver (Yakrut) and spleen (Pleeha). It activates the first three Chakras. It is said that the rocking around nine times (clockwise) signifies the nine months of human gestation. It is also said that this āsana prepares the fetus for correct positioning at birth. It is beneficial to the pregnant woman and may be practiced for up to 3 months of pregnancy.

GARBHA PINḌĀSANA - 15

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRÎṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump to sitting position
EX	8	AṢṬAU	GARBHA PINḌĀSANA - 5 Breaths
IN	9	NAVA	Rolling nine times
EXHALE			Arms out
IN	10	DAŚA	Up
EX	11	EKĀDAŚA	Jump - Chaturanga Daṇḍāsana
IN	12	DVĀDAŚA	Ūrdhva Mukha Svānāsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CATURDAŚA	Jump - head up
EX	15	PAÑCADAŚA	Uttānāsana
			SAMASTHITIH

DRISTI: NASAGRAI



KUKKUṬĀSANA

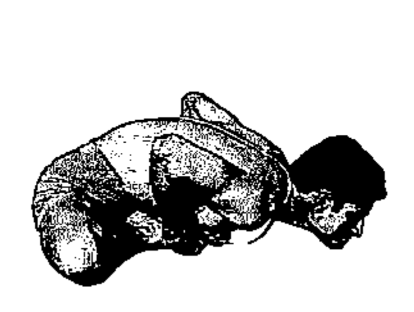
(Rooster pose)

When practicing this āsana Mūlabandha and Uḍḍīyānabandha should be released. The rectum (Guda Nala) must be relaxed and the practice of Nauli performed. Nauli is the movement of the rectus abdominus muscles, firstly in a circular clockwise and then anticlockwise direction, while the lungs are empty. This cures constipation (Malabaddata). Additionally urine problems are allieviated and the urethra cleansed. The muscles of the arms and shoulders are strengthened.

KUKKUṬĀSANA - 15

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump to sitting position
EX	8	AṢṬAU	Padmāsana & Arms in
IN	9	NAVA	KUKKUṬĀSANA - 5 Breaths
EXHALE			Arms out
IN	10	DAŚA	Up
EX	11	EKĀDAŚA	Jump - Chaturanga Daṇḍāsana
IN	12	DVĀDAŚA	Ūrdhva Mukha Svānāsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CATURDAŚA	Jump - head up
EX	15	PAÑCADAŚA	Uttānāsana
			SAMASTHITIH

DRISTI: NASAGRAI




BADDHA KOṆĀSANA

(Bound angle pose)

It is written in the Epics that Baddha Koṇāsana is the most powerful and effective āsana for all stomach problems, gastric problems and rectal problems. It cures constipation and gives relief from Piles. It is difficult, but extremely important to control Mūlabandha and Uḍḍīyānabandha when practicing this āsana especially if piles are a present condition. When this is the case greasy/fried foods must be completely avoided and satvic foods must be taken (i.e., milk, butter milk and rice etc...).

These foods help to reduce the excess heat in the body which contributes to this condition. This āsana is beneficial to the worst three diseases:

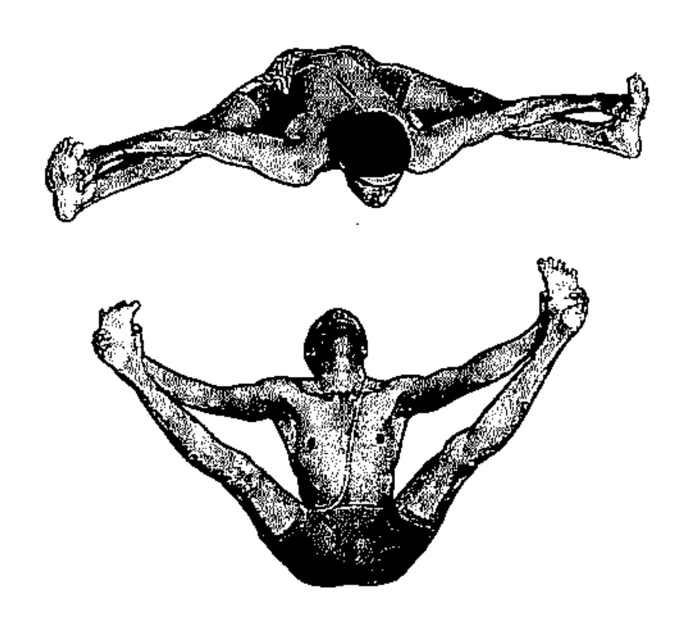
(1) BENNUPHANI (Spinal problems)
(2) BAGANDARA (Piles)
(3) GUDAROGA (Rectal problems)

It is satya (truth) that anus control will cure these diseases.

BADDHA KOṆĀSANA - 15

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	***7***	**SAPTA**	**Jump through - take position**
EX	**8**	**AṢṬAU**	**BADDHA KOṆĀSANA - 5 Breaths**
IN	**9**	**NAVA**	**Straight back - 5 Breaths**
EXHALE			
IN	**10**	**DAŚA**	**Up**
EX	**11**	**EKĀDAŚA**	**Jump - Chaturanga Daṇḍāsana**
IN	**12**	**DVĀDAŚA**	**Ūrdhva Mukha Svānāsana**
EX	**13**	**TRAYODAŚA**	**Adho Mukha Svānāsana**
IN	14	CATURDAŚA	Jump - head up
EX	15	PAÑCADAŚA	Uttānāsana
			SAMASTHITIH

DRISTI: NASAGRAI



UPAVIṢṬHA KOṆĀSANA

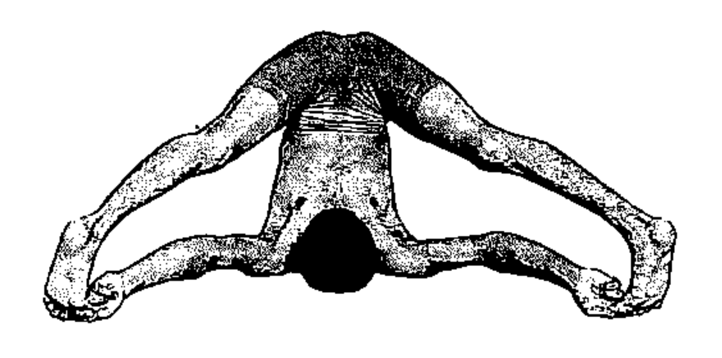
(Seated angle pose)

These two āsanas are beneficial for all back problems, working directly on the Gridhasi Nāḍī which governs all pains relating to the spine. Sciatica is both prevented and cured. They relieve pain surrounding the visceral organs and prevent and cure bleeding in the rectum (Guda Nala). The Anna Nala (oesophagus) is cleansed completely. These āsanas aid in the breakdown of bodily fat, making the trunk firm and keeping the whole body light, healthy and strong.
They can be practiced for up to 3 months of pregnancy.

UPAVIṢṬHA KOṆĀSANA - 15

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRÎṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump - take the feet - head up
EX	8	AṢṬAU	UPAVIṢṬHA KOṆĀSANA - 5 Breaths
IN	9	NAVA	Up - 5 Breaths
EXHALE			Hands to the floor
IN	10	DAŚA	Up
EX	11	EKĀDAŚA	Jump - Chaturanga Daṇḍāsana
IN	12	DVĀDAŚA	Ūrdhva Mukha Svānāsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CATURDAŚA	Jump - head up
EX	15	PAÑCADAŚA	Uttānāsana
			SAMASTHITIH

DRISTI: BROOMADHYA / ŪRDHVA





SUPTA KOṆĀSANA

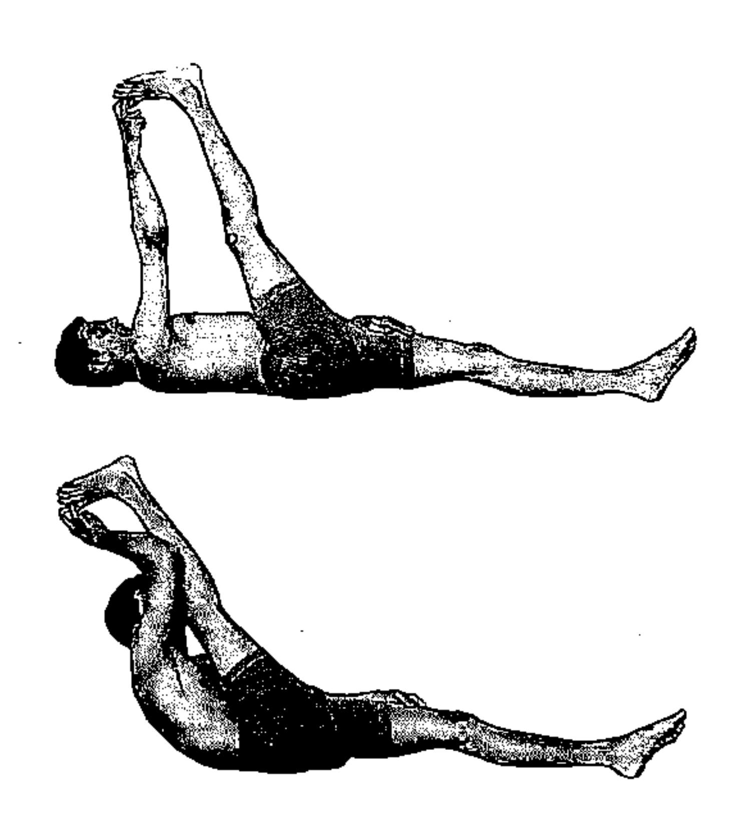
(Sleeping angle pose)

These two āsanas are beneficial for all back problems, working directly on the Gridhasi Nāḍī which governs all pains relating to the spine. Sciatica is both prevented and cured. They relieve pain surrounding the visceral organs and prevent and cure bleeding in the rectum (Guda Nala). The Anna Nala (oesophagus) is cleansed completely. These āsanas aid in the breakdown of bodily fat, making the trunk firm and keeping the whole body light, healthy and strong.
They can be practiced for up to 3 months of pregnancy.

SUPTA KOṆĀSANA - 16

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump through
EXHALE			Lie down
IN	8	AṢṬAU	SUPTA KOṆĀSANA - 5 Breaths
EXHALE			
IN	9	NAVA	Up - Exhale down chin to floor
IN	10	DAŚA	Head up
EXHALE			Hands to the floor
IN	11	EKĀDAŚA	Up
EX	12	DVĀDAŚA	Jump - Chaturanga Daṇḍāsana
IN	13	TRAYODAŚA	Ūrdhva Mukha Svānāsana
EX	14	CATURDAŚA	Adho Mukha Svānāsana
IN	15	PAÑCADAŚA	Jump - head up
EX	16	ṢOḌAŚA	Uttānāsana
			SAMASTHITIH

DRISTI: NASAGRAI / BROOMADHYA



SUPTA PĀDĀNGUṢṬHĀSANA

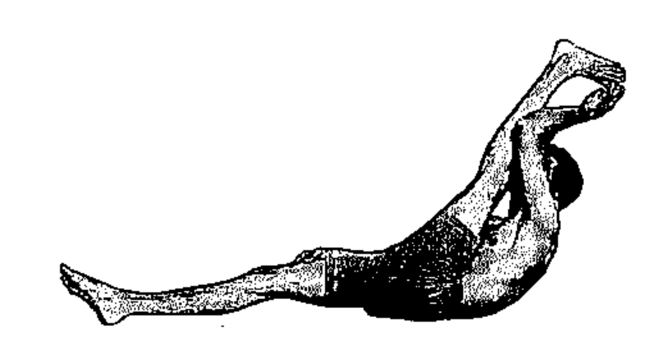
(Sleeping thumb to foot posture)

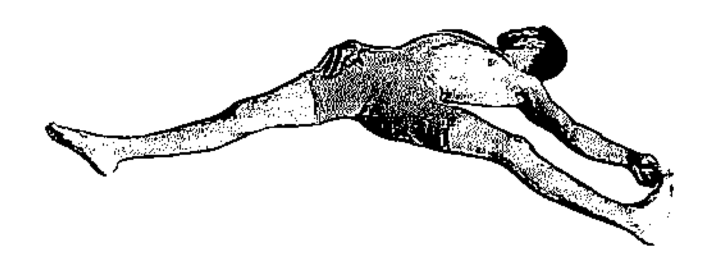
This āsana helps to cleanse the rectum (Guda Nala), the urinary tract (Veerya Nala), the oesophagus (Anna Nala), the veins (Rakta Nala) and the waist (Katitra Pradhesha) is kept free of fat. When there are pains in the side ribs (Pakkelubu) these are also cured. The whole body is kept healthy, light and strong.

SUPTA PĀDANGUṢṬHĀSANA - 20

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump to sitting position
EXHALE			Lie down
IN	8	AṢṬAU	Right leg up - Head down
EX	9	NAVA	Head to knee - 5 Breaths
IN	10	DAŚA	Right leg up - Head down
EX	11	EKĀDAŚA	Right leg down
IN	12	DVĀDAŚA	Left leg up - Head down
EX	13	TRAYODAŚA	Head to knee - 5 Breaths
IN	14	CATURDAŚA	Left leg up - Head down
EX	15	PAÑCADAŚA	Left leg down
IN	16	ṢOḌAŚA	Chakrāsana to Catvāri (exhale)
IN	17	SAPTADAŚA	Ūrdhva Mukha Svānāsana
EX	18	AṢṬADAŚA	Adho Mukha Svānāsana
IN	19	EKOONAVIMŚATIH	Jump - head up
EX	20	VIMŚATIH	Uttānāsana
			SAMASTHITIH

DRISTI: PADHAYORAGRAI





SUPTA PĀRŚVASAHITA

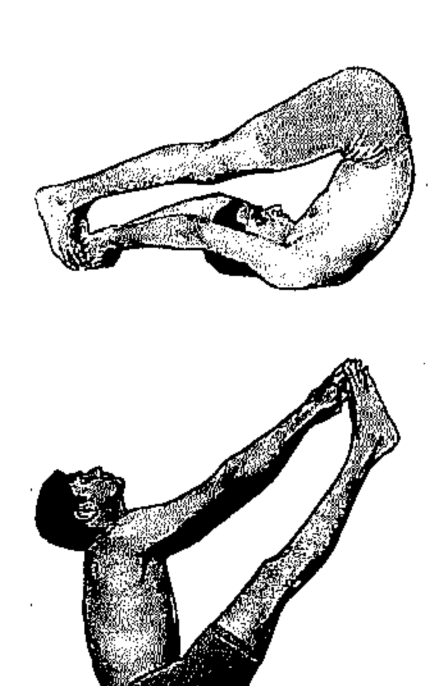
(Lateral sleeping thumb to foot pose)

This āsana helps to cleanse the rectum (Guda Nala), the urinary tract (Veerya Nala), the oesophagus (Anna Nala), the veins (Rakta Nala) and the waist (Katitra Pradhesha) is kept free of fat. When there are pains in the side ribs (Pakkelubu) these are also cured. The whole body is kept healthy, light and strong.

SUPTA PĀRŚVASAHITA - 28

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump through
EXHALE			Lie down
IN	8	AṢṬAU	Right leg up - Head down
EX	9	NAVA	Head to knee - 5 Breaths
IN	10	DAŚA	Straight leg - Head down
EX	11	EKĀDAŚA	Right leg to the side - 5 Breaths
IN	12	DVĀDAŚA	Right leg up
EX	13	TRAYODAŚA	Head to knee
IN	14	CATURDAŚA	Straight leg - Head down
EX	15	PAÑCADAŚA	Leg down
IN	16	ṢOḌAŚA	Left leg up - Head down
EX	17	SAPTADAŚA	Head to knee - 5 Breaths
IN	18	AṢṬADAŚA	Straight leg - Head down
EX	19	EKOONAVIMŚATIH	Leg to the side - 5 Breaths
IN	20	VIMŚATIH	Leg up - Head down
EX	21	EKĀVIMŚATIH	Head to knee
IN	22	DVĀVIMŚATIH	Straight leg - Head down
EX	23	TRAYOVIMŚATIH	Leg down
IN	24	CATURVIMŚATIH	Chakrāsana to Catvāri (exhale)
IN	25	PAÑCAVIMŚATIH	Ūrdhva Mukha Svānāsana
EX	26	ṢOḌAVIMŚATIH	Adho Mukha Svānāsana
IN	27	SAPTAVIMŚATIH	Jump - head up
EX	28	AṢṬOVIMŚATIH	Uttānāsana
			SAMASTHITIH

DRISTIS: PADHAYORAGRAI / PĀRŚVA



UBHAYA PĀDĀNGUṢṬHĀSANA

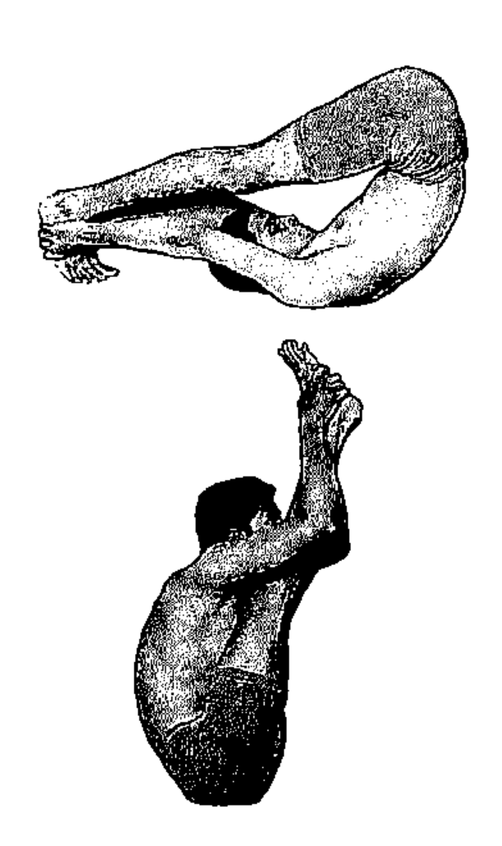
(Both thumbs to feet pose)

This āsana gives strength to the genital organs (Guhya Indriya), and can give relief to the disease Uri Muthra Roga, the symptoms of which are the apparent need to urinate with a burning sensation and little or no urine passed. When Ubhaya Padānguṣṭhāsana is practiced correctly, with the back strong and straight, it stimulates and strengthens the Granthis Traya (three knots). These are Brahmā Granthi, Vishnu Granthi and Maheshwara or Rudra Granthi. They are located below the spinal cord (Vīṇa-Daṇḍa) inside the bones of the coccyx.

UBHAYA PĀDĀNGUṢṬHĀSANA - 15

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump through
EXHALE			Lie down
IN	8	AṢṬAU	Feet over the head, take big toes
EXHALE			
IN	9	NAVA	UBHAYA PĀDĀNGUṢṬHĀSANA - 5 Br.
EXHALE			Hands to the floor
IN	10	DAŚA	Up
EX	11	EKĀDAŚA	Jump - Chaturanga Daṇḍāsana
IN	12	DVĀDAŚA	Ūrdhva Mukha Svānāsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CATURDAŚA	Jump - head up
EX	15	PAÑCADAŚA	Uttānāsana
			SAMASTHITIH

DRISTI: ANTARA



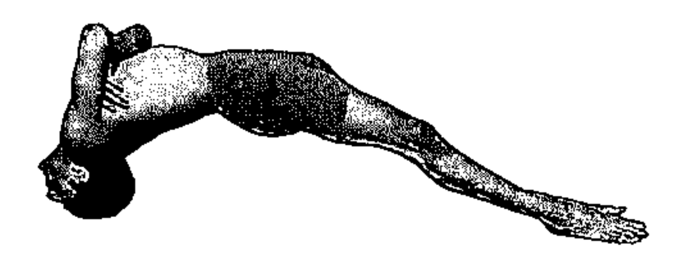
ŪRDHVA MUKHA PASCHIMATTĀNĀSANA
(Upward facing forward stretch pose)

This āsana gives strength to the genital organs (Guhya Indriya), and can give relief to the disease Uri Muthra Roga, the symptoms of which are the apparent need to urinate with a burning sensation and little or no urine passed. When Ūrdhva Mukha Paschimattānāsana is practiced correctly, with the back strong and straight, with the chin touching the knees and the correct Dristi (Padhagra), it stimulates and strengthens the Granthis Traya (three knots). These are Brahmā Granthi, Vishnu Granthi and Maheshwara or Rudra Granthi. They are located below the spinal cord (Vīṇa-Daṇḍa) inside the bones of the coccyx.

ŪRDHVA MUKHA PASCHIMATTĀNĀSANA - 16

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump through
EXHALE			Lie down
IN	8	AṢṬAU	Feet over the head
EXHALE			Take the feet
IN	9	NAVA	Roll forward
EX	10	DAŚA	ŪRDHVA MUKHA P. - 5 Breaths
IN	11	EKĀDAŚA	Up
EX	12	DVĀDAŚA	Jump - Chaturanga Daṇḍāsana
IN	13	TRAYODAŚA	Ūrdhva Mukha Svānāsana
EX	14	CATURDAŚA	Adho Mukha Svānāsana
IN	15	PAÑCADAŚA	Jump - head up
EX	16	ṢOḌAŚA	Uttānāsana
			SAMASTHITIH

DRISTI: PADHAYORAGRAI



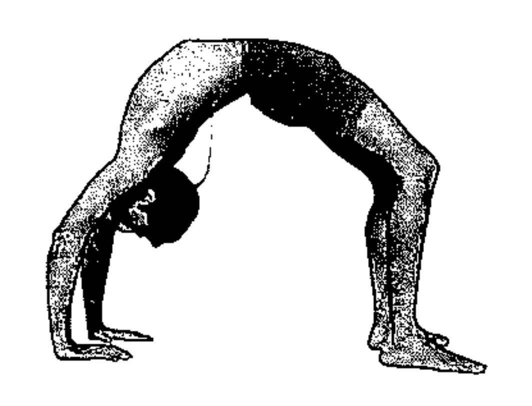
SETU BANDHĀSANA
(Bridge configuration pose)

The lungs are cleansed and purified, the veins are also cleansed. Constipation is alieviated by the increase of digestive fire (Agni) in the abdomen, due to the stimulation of the Maṇipūra Chakra (Solar Plexus). Anus control is very important in this āsana. The neck is strengthened, the throat is opened, the chest is expanded and the capacity of the lungs is increased. The whole body is toned.

SETU BANDHĀSANA - 15

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump through
EX	8	AṢṬAU	Lie down - Take position
IN	9	NAVA	SETU BANDHĀSANA - 5 Breaths
EX	10	DAŚA	Down
IN	11	EKĀDAŚA	Chakrāsana to Catvāri (exhale)
IN	12	DVĀDAŚA	Ūrdhva Mukha Svānāsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CATURDAŚA	Jump - head up
EX	15	PAÑCADAŚA	Uttānāsana
			SAMASTHITIH

DRISTI: NASAGRAI



ŪRDHVA DHANURĀSANA - 15

(Elevated bow)

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump through
EX	8	AṢṬAU	Take position
IN	9	NAVA	ŪRDHVA DHANURĀSANA - 5 Br
EX	10	DAŚA	Lie down
IN	11	EKĀDAŚA	Chakrāsana to Catvāri (exhale)
IN	12	DVĀDAŚA	Ūrdhva Mukha Svānāsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CATURDAŚA	Jump - Head up
EX	15	PAÑCADAŚA	Uttānāsana
			SAMASTHITIH

DRISTI: NASAGRAI

Guruji advises that if you are suffering from any of the diseases mentioned, you must take at least 25 breaths each side in the relevant āsana.

"YOGĀSANAS"

AṢṬĀNGA YOGA NILAYAM, MYSORE (ESTABLISHED IN 1948),
OF YOGĀSANA VISHARADA, VEDANTA VIDWAN,
SRI K.PATTABHI JOIS

Chart giving the list of Intermediate Āsanas that are practised in the above Yogashala

NOTE:

(1) There are as many 'Āsanas' as there are species in the World (The No. is roughly put at 84 Crores).

(2) The Āsanas should always be done in the scientific way only (called as 'VINYASA') as enumerated in the Scriptures and as taught by the 'GURU'. The Vinyasas for each of these Āsanas are given within brakets against each one of them.

ALWAYS START WITH:

1	Sūryanamaskara	'A'	(9)
2	do	'B'	(17)

INTERMEDIATE ĀSANAS:

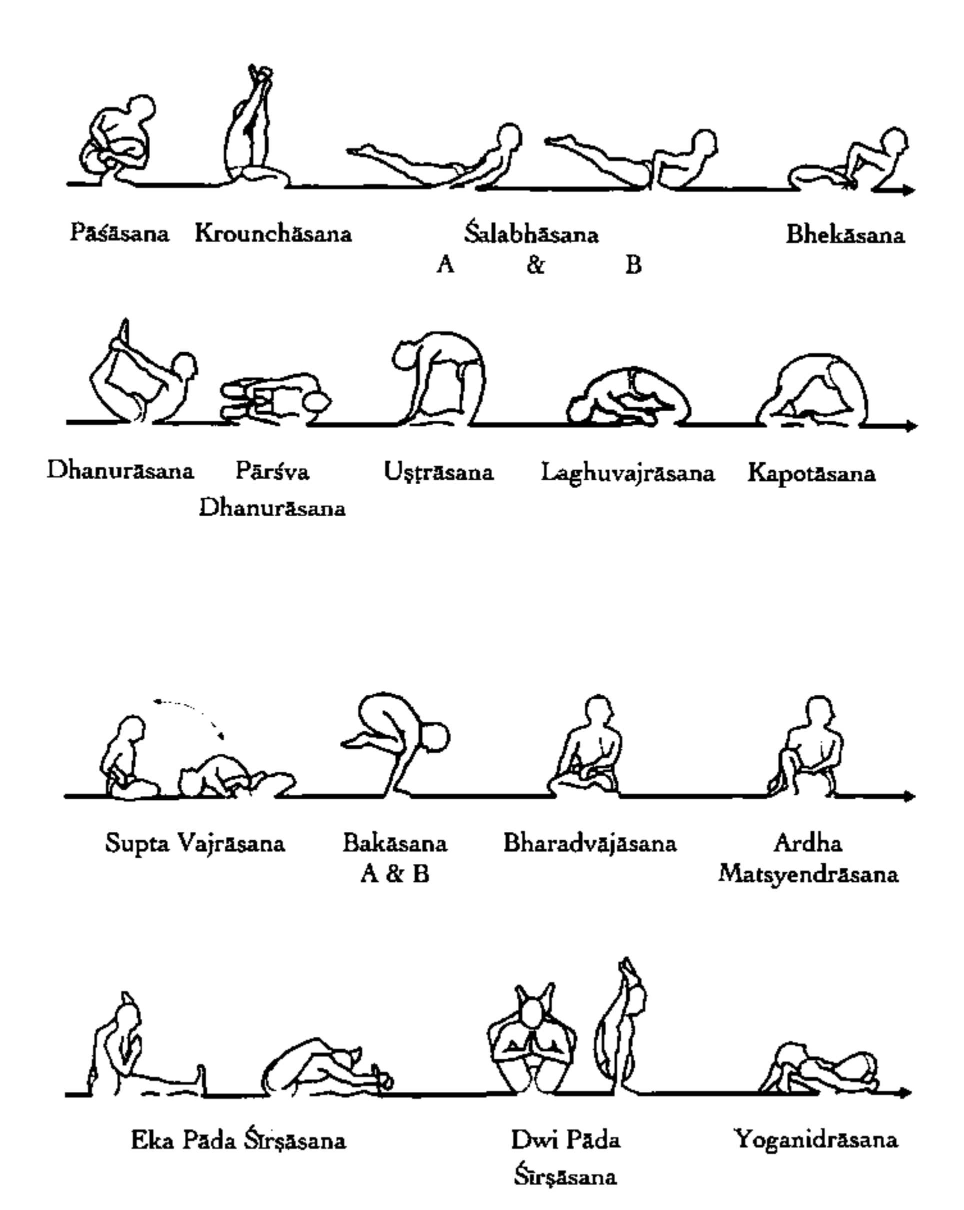
1	Pāśāsana		(14)
2	Krounchāsana		(22)
3	Śalabhāsana	A&B	(9)
4	Bhekāsana		(9)
5	Dhanurāsana		(9)
6	Pārśva Dhanurāsana		(13)
7	Uṣṭrāsana		(15)
8	Laghuvajrāsana		(15)
9	Kapotāsana		(15)
10	Supta Vajrāsana		(16)
11	Bakāsana	A&B	(13)

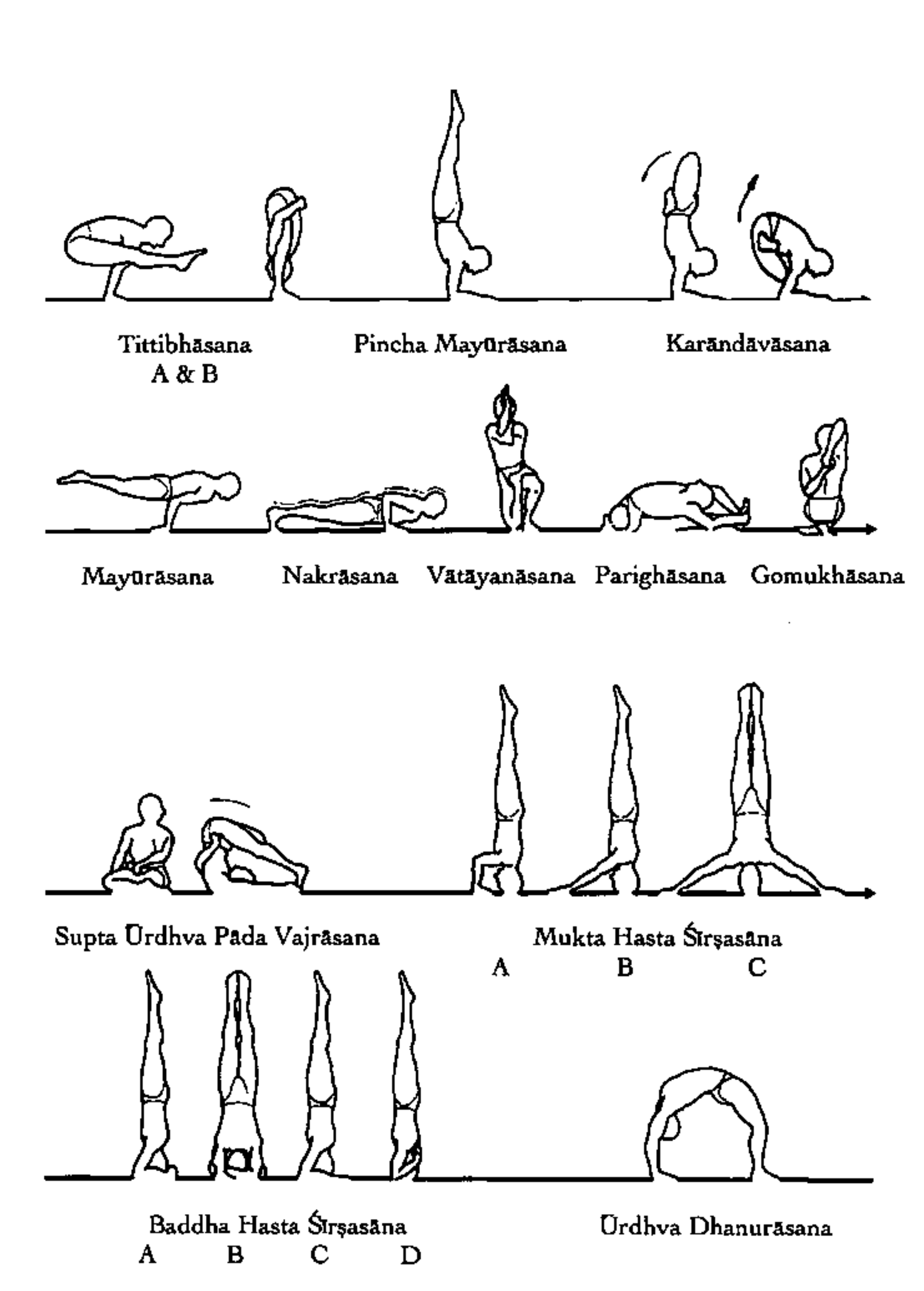
12	Bharadvājāsana		(20)
13	Ardha Matsyendrāsana		(20)
14	Eka Pāda Śīrṣāsana		(22)
15	Dwi Pāda Śīrṣāsana		(14)
16	Yoganidrāsana		(13)
17	Tittibhāsana	A&B	(16)
18	Pincha Mayūrāsana		(13)
19	Karāndāvāsana		(15)
20	Mayūrāsana		(9)
21	Nakrāsana		(9)
22	Vātāyanāsana		(20)
23	Parighāsana		(22)
24	Gomukhāsana		(22)
25	Supta Ūrdhva Pāda Vajrāsana		(22)
26	Mukta Hasta Śīrṣasāna	A,B,C	(13)
27	Baddha Hasta Śīrṣasāna	A,B,C,D	(13)
28	Ūrdhva Dhanurāsana		(15)

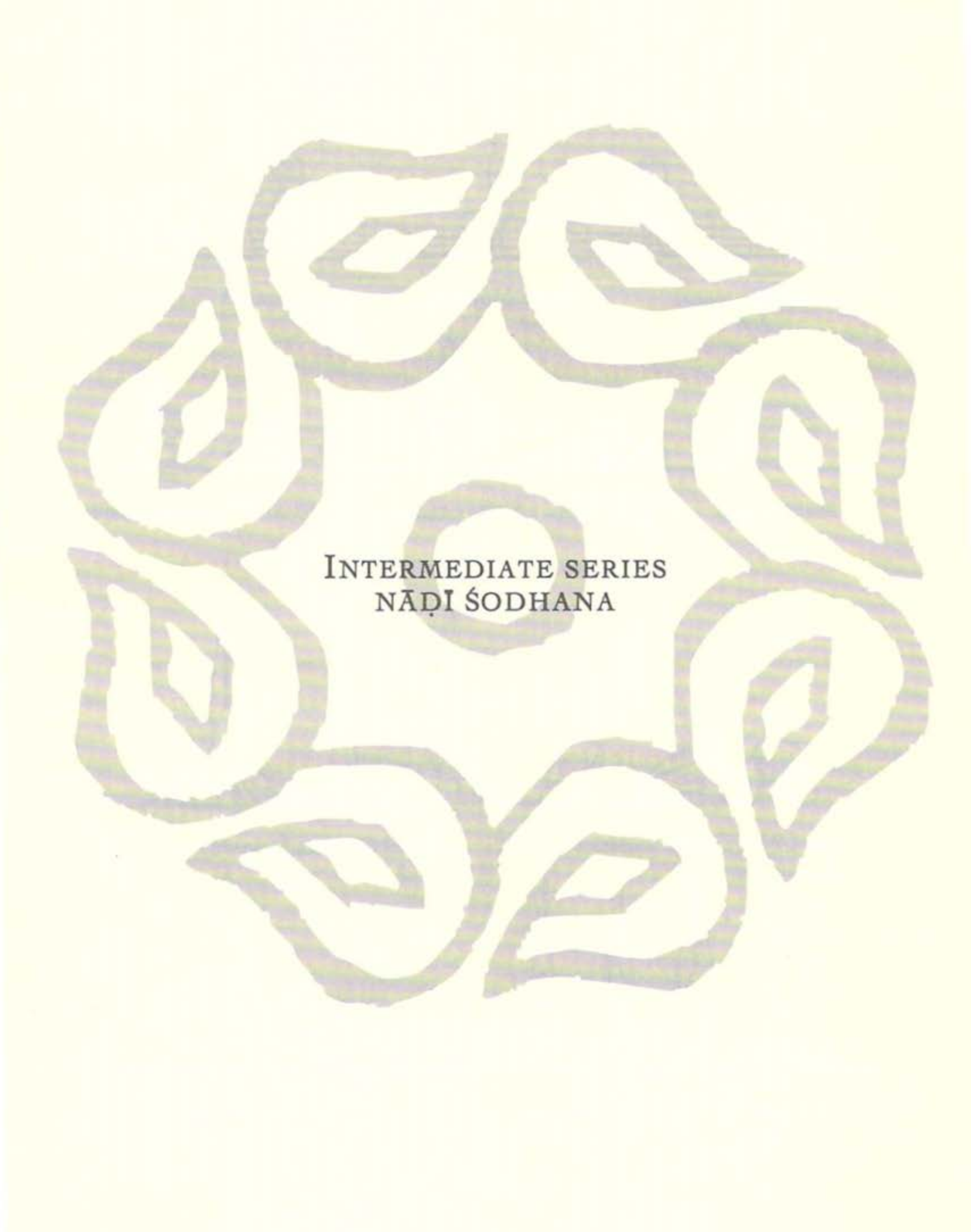
ALWAYS END WITH:

1	Sālamba Sarvāngāsana	(13)
2	Halāsana	(13)
3	Karnapīdāsana	(13)
4	Ūrdhva Padmāsana	(13)
5	Pinḍāsana	(14)
6	Mathsyāsana	(14)
7	Uttāna Pādāsana	(13)
8	Śīrṣasāna	(13)
9	Baddha Padmāsana	(16)
10	Yogamudra	(15)
11	Padmāsana	(14)
12	Utpluthih	(14)

INTERMEDIATE SERIES




Tittibhāsana
A & B
Pincha Mayūrāsana
Karāndāvāsana
Mayūrāsana
Nakrāsana
Vātāyanāsana
Parighāsana
Gomukhāsana
Supta Ūrdhva Pāda Vajrāsana
Mukta Hasta Śīrṣasāna
A
B
C
Baddha Hasta Śīrṣasāna
A
B
C
D
Ūrdhva Dhanurāsana



Intermediate series
nāḍī śodhana



PĀŚĀSANA - 14
(Noose pose)

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump to PĀŚĀSANA right side - 5 Br.
EXHALE			Hands to the floor
IN	8	AṢṬAU	PĀŚĀSANA left side - 5 Breaths
EXHALE			Hands to the floor
IN	9	NAVA	Up
EX	10	DAŚA	Jump - Chaturanga Daṇḍāsana
IN	11	EKĀDAŚA	Ūrdhva Mukha Svānāsana
EX	12	DVĀDAŚA	Adho Mukha Svānāsana
IN	13	TRAYODAŚA	Jump - head up
EX	14	CATURDAŚA	Uttānāsana
			SAMASTHITIH

DRISTI: PĀRŚVA

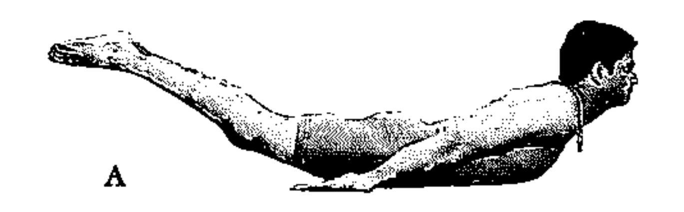


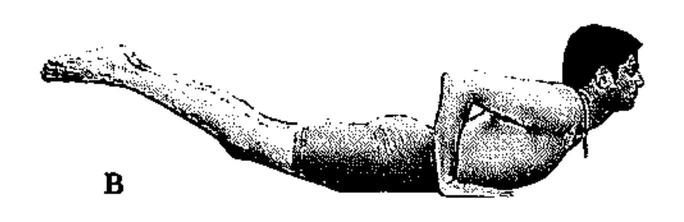
KROUNCHĀSANA
(Heron pose)

KROUNCHĀSANA - 22

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump & take left foot - head up
EX	8	AṢṬAU	KROUNCHĀSANA - 5 Breaths
IN	9	NAVA	Head up
EXHALE			Hands to the floor
IN	10	DAŚA	Up
EX	11	EKĀDAŚA	Jump - Chaturanga Daṇḍāsana
IN	12	DVĀDAŚA	Ūrdhva Mukha Svānāsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CATURDAŚA	Jump & take right foot - Head up
EX	15	PAÑCADAŚA	KROUNCHĀSANA - 5 Breaths
IN	16	ṢOḌAŚA	Head up
EXHALE			Hands to the floor
IN	17	SAPTADAŚA	Up
EX	18	AŚṬADAŚA	Jump - Chaturanga Daṇḍāsana
IN	19	EKOONAVIMŚATIH	Ūrdhva Mukha Svānāsana
EX	20	VIMŚATIH	Adho Mukha Svānāsana
IN	21	EKĀVIMŚATIH	Jump - head up
EX	22	DVĀVIMŚATIH	Uttānāsana
			SAMASTHITIH

DRISTI: PADHAYORAGRAI



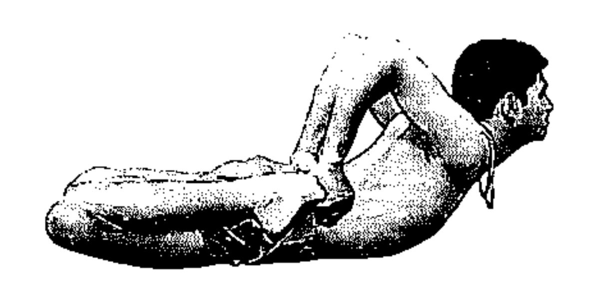


ŚALABHĀSANA A - B - 9

(Locust pose)

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRÎṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	ŚALABHĀSANA - 5 Breaths
EXHALE			
IN	6	ṢAṬ	Ūrdhva Mukha Svānāsana
EX	7	SAPTA	Adho Mukha Svānāsana
IN	8	AṢṬAU	Jump - head up
EX	9	NAVA	Uttānāsana
			SAMASTHITIH

DRISTI: NASAGRAI

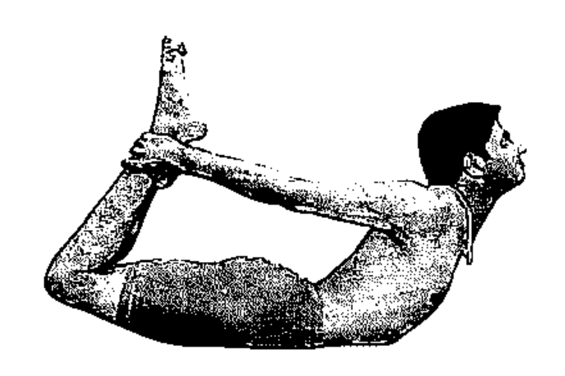


BHEKĀSANA - 9

(Frog pose)

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump back & take feet
IN	5	PAÑCA	BHEKĀSANA - 5 Breaths
EXHALE			Hands to the floor
IN	6	ṢAṬ	Ūrdhva Mukha Svānāsana
EX	7	SAPTA	Adho Mukha Svānāsana
IN	8	AṢṬAU	Jump - head up
EX	9	NAVA	Uttānāsana
			SAMASTHITIH

DRISTI: NASAGRAI



DHANURĀSANA - 9

(Bow pose)

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump back - Grasp ankles
IN	5	PAÑCA	DHANURĀSANA - 5 Breaths
EXHALE			Hands to the floor
IN	6	ṢAṬ	Ūrdhva Mukha Svānāsana
EX	7	SAPTA	Adho Mukha Svānāsana
IN	8	AṢṬAU	Jump - head up
EX	9	NAVA	Uttānāsana
			SAMASTHITIH

DRISTI: NASAGRAI



PĀRŚVA DHANURĀSANA - 13

(Side bow pose)

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRÎṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Dhanurāsana
EX	6	ṢAṬ	PĀRŚVA DHANURĀSANA r. s.- 5 Br.
IN	7	SAPTA	Dhanurāsana
EX	8	AṢṬAU	PĀRŚVA DHANURĀSANA l. s. - 5 Br.
IN	9	NAVA	DHANURĀSANA - 5 Breaths
EXHALE			Hands to the floor
IN	10	DAŚA	Ūrdhva Mukha Svānāsana
EX	11	EKĀDAŚA	Adho Mukha Svānāsana
IN	12	DVĀDAŚA	Jump - head up
EX	13	TRAYODAŚA	Uttānāsana
			SAMASTHITIH

DRISTI: NASAGRAI



UṢṬRĀSANA - 15
(Camel pose)

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump - Hands on waist
EX	8	AṢṬAU	UṢṬRĀSANA - 5 Breaths
IN	9	NAVA	Come up, hands on waist
EXHALE			Hands to the floor
IN	10	DAŚA	Up
EX	11	EKĀDAŚA	Jump - Chaturanga Daṇḍāsana
IN	12	DVĀDAŚA	Ūrdhva Mukha Svānāsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CATURDAŚA	Jump - head up
EX	15	PAÑCADAŚA	Uttānāsana
			SAMASTHITIH

DRISTI: NASAGRAI



LAGHUVAJRĀSANA - 15
(Light thunderbolt pose)

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump - Hands on waist
EX	8	AṢṬAU	LAGHUVAJRĀSANA - 5 Breaths
IN	9	NAVA	Come up, hands on waist
EXHALE			Hands to the floor
IN	10	DAŚA	Up
EX	11	EKĀDAŚA	Jump - Chaturanga Daṇḍāsana
IN	12	DVĀDAŚA	Ūrdhva Mukha Svānāsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CATURDAŚA	Jump - head up
EX	15	PAÑCADAŚA	Uttānāsana
			SAMASTHITIH

DRISTI: BROOMADHYA

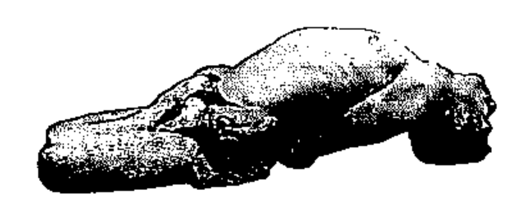


KAPOTĀSANA - 15

(Dove pose)

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump - Hands on waist
EX	8	AṢṬAU	KAPOTĀSANA - 5 Breaths
IN	9	NAVA	Come up, hands on waist
EXHALE			Hands on the floor
IN	10	DAŚA	Up
EX	11	EKĀDAŚA	Jump - Chaturanga Daṇḍāsana
IN	12	DVĀDAŚA	Ūrdhva Mukha Svānāsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CATURDAŚA	Jump - head up
EX	15	PAÑCADAŚA	Uttānāsana
			SAMASTHITIH

DRISTI: NASAGRAI



SUPTA VAJRĀSANA - 15
(Sleeping thunderbolt pose)

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump through
EX	8	AṢṬAU	Padmāsana
INHALE			Baddha Padmāsana
EX	9	NAVA	SUPTA VAJRĀSANA - 5 Breaths
IN	10	DAŚA	Up
EX	11	EKĀDAŚA	Jump - Chaturanga Daṇḍāsana
IN	12	DVĀDAŚA	Ūrdhva Mukha Svānāsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CATURDAŚA	Jump - head up
EX	15	PAÑCADAŚA	Uttānāsana
			SAMASTHITIH

DRISTI: NASAGRAI



BAKĀSANA A - B - 13

(Crow pose)

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	BAKĀSANA - 5 Breaths
EXHALE			
IN	8	AṢṬAU	Up
EX	9	NAVA	Jump - Chaturanga Daṇḍāsana
IN	10	DAŚA	Ūrdhva Mukha Svānāsana
EX	11	EKĀDAŚA	Adho Mukha Svānāsana
IN	12	DVĀDAŚA	Jump - head up
EX	13	TRAYODAŚA	Uttānāsana
			SAMASTHITIH

DRISTI: NASAGRAI



BHARADVĀJĀSANA - 20

(Bharadvāja's pose - a sage)

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump through
EX	8	AṢṬAU	BHARADVĀJĀSANA - 5 Breaths
IN	9	NAVA	Up
EX	10	DAŚA	Jump - Chaturanga Daṇḍāsana
IN	11	EKĀDAŚA	Ūrdhva Mukha Svānāsana
EX	12	DVĀDAŚA	Adho Mukha Svānāsana
IN	13	TRAYODAŚA	Jump through
EX	14	CATURDAŚA	BHARADVĀJĀSANA - 5 Breaths
IN	15	PAÑCADAŚA	Up
EX	16	ṢOḌAŚA	Jump - Chaturanga Daṇḍāsana
IN	17	SAPTADAŚA	Ūrdhva Mukha Svānāsana
EX	18	AṢṬADAŚA	Adho Mukha Svānāsana
IN	19	EKOONAVIMŚATIH	Jump - head up
EX	20	VIMŚATIH	Uttānāsana
			SAMASTHITIH

DRISTI: PĀRŚVA



ARDHA MATSYENDRĀSANA
(Half Matsyendra's pose - a sage)

ARDHA MATSYENDRĀSANA - 20

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump through - Take position
EX	8	AṢṬAU	ARDHA MATSYENDRĀSANA - 5 Br.
IN	9	NAVA	Up
EX	10	DAŚA	Jump - Chaturanga Daṇḍāsana
IN	11	EKĀDAŚA	Ūrdhva Mukha Svānāsana
EX	12	DVĀDAŚA	Adho Mukha Svānāsana
IN	13	TRAYODAŚA	Jump through - Take position
EX	14	CATURDAŚA	ARDHA MATSYENDRĀSANA - 5 Br.
IN	15	PAÑCADAŚA	Up
EX	16	ṢOḌAŚA	Jump - Chaturanga Daṇḍāsana
IN	17	SAPTADAŚA	Ūrdhva Mukha Svānāsana
EX	18	AṢṬADAŚA	Adho Mukha Svānāsana
IN	19	EKOONAVIMŚATIH	Jump - head up
EX	20	VIMŚATIH	Uttānāsana
			SAMASTHITIH

DRISTI: PĀRŚVA





EKA PĀDA ŚIRṢĀSANA
(One foot behind the head pose)

EKA PĀDA ŚĪRṢĀSANA - 22

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump through right leg up
EX	8	AṢṬAU	EKA PĀDA ŚĪRṢĀSANA - 5 Breaths
IN	9	NAVA	Come up
EXHALE			Hands on the floor
IN	10	DAŚA	Up
EX	11	EKĀDAŚA	Jump - Chaturanga Daṇḍāsana
IN	12	DVĀDAŚA	Ūrdhva Mukha Svānāsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CATURDAŚA	Jump through left leg up
EX	15	PAÑCADAŚA	EKA PĀDA ŚĪRṢĀSANA - 5 Breaths
IN	16	ṢOḌAŚA	Come up
EXHALE			Hands on the floor
IN	17	SAPTADAŚA	Up
EX	18	AṢṬADAŚA	Jump - Chaturanga Daṇḍāsana
IN	19	EKOONAVIMŚATIH	Ūrdhva Mukha Svānāsana
EX	20	VIMŚATIH	Adho Mukha Svānāsana
IN	21	EKĀVIMŚATIH	Jump - head up
EX	22	DVĀVIMŚATIH	Uttānāsana
			SAMASTHITIH

DRISTI: NASAGRAI

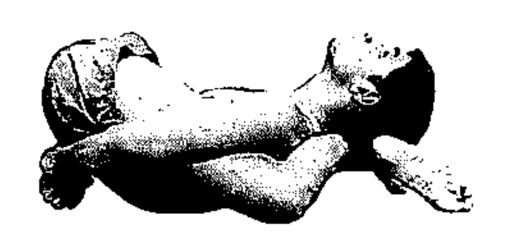



DWI PĀDA ŚĪRṢĀSANA - 14

(Two feet behind the head pose)

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump
EX	8	AṢṬAU	DWI PĀDA ŚĪRṢĀSANA - 5 Breaths
IN	9	NAVA	Up
EX	10	DAŚA	Jump - Chaturanga Daṇḍāsana
IN	11	EKĀDAŚA	Ūrdhva Mukha Svānāsana
EX	12	DVĀDAŚA	Adho Mukha Svānāsana
IN	13	TRAYODAŚA	Jump - head up
EX	14	CATURDAŚA	Uttānāsana
			SAMASTHITIH

DRISTI: NASAGRAI

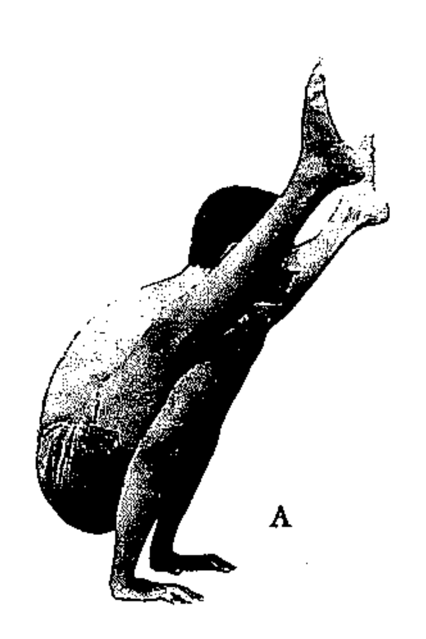


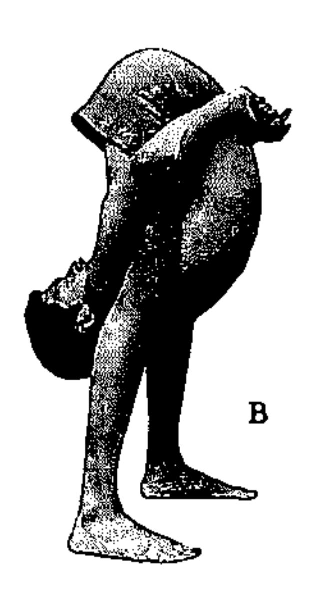
YOGANIDRĀSANA - 13

(Yoga sleep pose)

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump through
EXHALE			Lie down
IN	8	AṢṬAU	YOGANIDRĀSANA - 5 Breaths
EXHALE			Release
IN	9	NAVA	Chakrāsana to catvāri (exhale)
IN	10	DAŚA	Ūrdhva Mukha Svānāsana
EX	11	EKĀDAŚA	Adho Mukha Svānāsana
IN	12	DVĀDAŚA	Jump - head up
EX	13	TRAYODAŚA	Uttānāsana
			SAMASTHITIH

DRISTI: BROOMADHYA / NASAGRAI







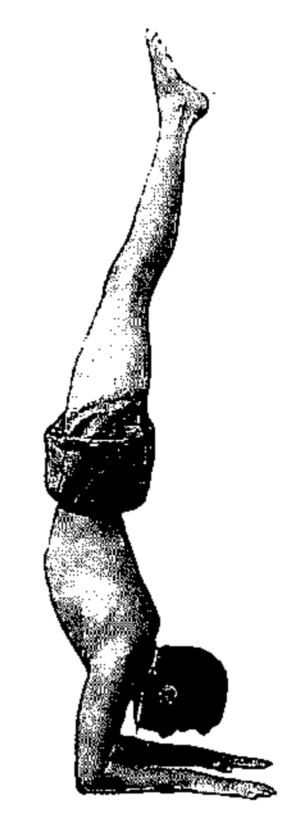
TITṬIBHĀSANA

(Firefly pose)

TITTIBHĀSANA A - B - C - 16

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	TITTIBHĀSANA 'A' - 5 Breaths
EX	8	AṢṬAU	Down 'B' - 5 Br. (walk 5 forward 5 backard)
IN	9	NAVA	Walk - TITTIBHĀSANA 'C' - 5 Breaths
EXHALE			Hands to the floor
IN	10	DAŚA	Up to Tittibhāsana 'A'
EX	11	EKĀDAŚA	Bakāsana
INHALE			Up
EX	12	DVĀDAŚA	Jump - Chaturanga Daṇḍāsana
IN	13	TRAYODAŚA	Ūrdhva Mukha Svānāsana
EX	14	CATURDAŚA	Adho Mukha Svānāsana
IN	15	PAÑCADAŚA	Jump - head up
EX	16	ṢOḌAŚA	Uttānāsana
			SAMASTHITIH

DRISTI: NASAGRAI

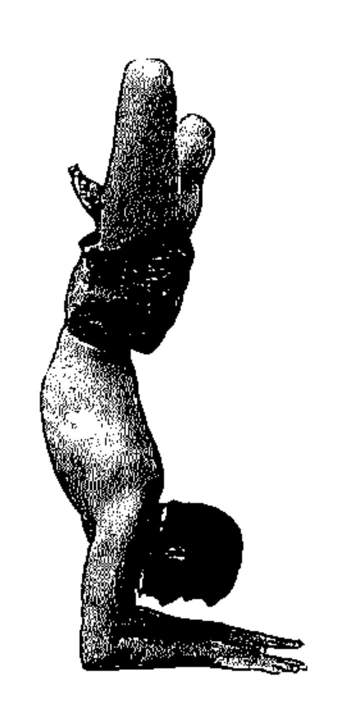


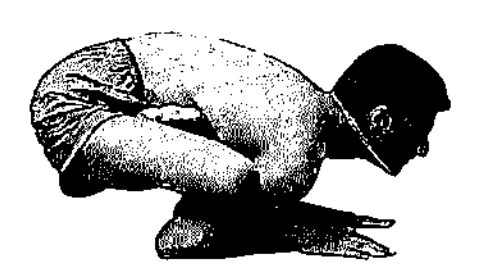
PINCHA MAYŪRĀSANA
(Peacock tail pose)

PINCHA MAYŪRĀSANA - 13

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Kneel down
EXHALE			Take position
IN	8	AṢṬAU	PINCHA MAYŪRĀSANA - 5 Breaths
EX	9	NAVA	Down - Chaturanga Daṇḍāsana
IN	10	DAŚA	Ūrdhva Mukha Svānāsana
EX	11	EKĀDAŚA	Adho Mukha Svānāsana
IN	12	DVĀDAŚA	Jump - head up
EX	13	TRAYODAŚA	Uttānāsana
			SAMASTHITIH

DRISTI: NASAGRAI



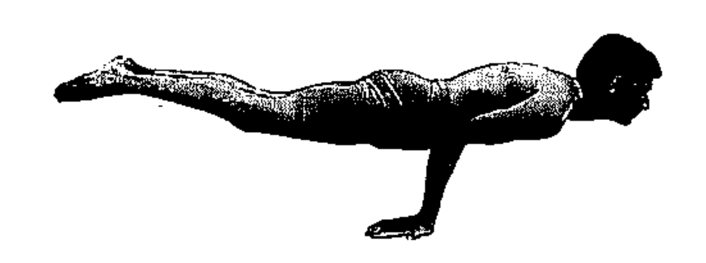


KARĀNDĀVĀSANA
(Himalayah Goose pose)

KARĀNDĀVĀSANA - 15

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Kneel down
EXHALE			Take position
IN	8	AṢṬAU	Pincha Mayūrāsana
EX	9	NAVA	Padmāsana - KARĀNDĀVĀSANA - 5 Br.
IN	10	DAŚA	Up again
EX	11	EKĀDAŚA	Down - Chaturanga Daṇḍāsana
IN	12	DVĀDAŚA	Ūrdhva Mukha Svānāsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CATURDAŚA	Jump - head up
EX	15	PAÑCADAŚA	Uttānāsana
			SAMASTHITIH

DRISTI: NASAGRAI

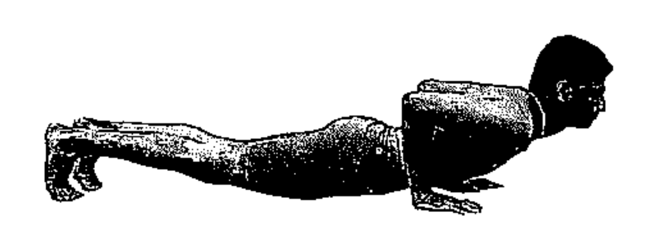


MAYŪRĀSANA - 9

(Peacock pose)

IN	1	EKAM	Open feet, hands down, head up
EX	2	DVE	Head between arms
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump back
IN	5	PAÑCA	MAYŪRĀSANA - 5 Breaths
EXHALE			
IN	6	ṢAṬ	Come forward
EX	7	SAPTA	Go backward
IN	8	AṢṬAU	Jump - head up
EX	9	NAVA	Head between arms
			SAMASTHITIH

DRISTI: NASAGRAI



NAKRĀSANA - 9

(Crocodile pose)

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRÎṆI	Head up
EX	4	CATVĀRI	Jump NAKRĀSANA, feet together
IN	5	PAÑCA	5 Forward & 5 Backward
EXHALE			
IN	6	ṢAṬ	Ūrdhva Mukha Svānāsana
EX	7	SAPTA	Adho Mukha Svānāsana
IN	8	AṢṬAU	Jump - head up
EX	9	NAVA	Uttānāsana
			SAMASTHITIH

DRISTI: NASAGRAI

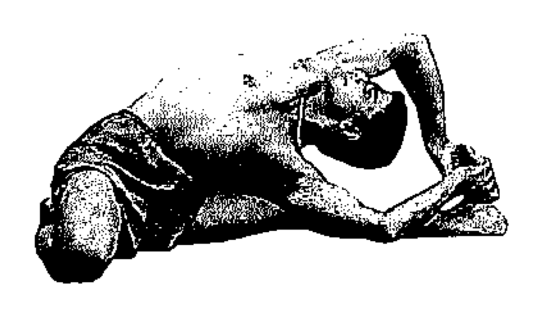


VĀTĀYANĀSANA
(Horse face pose)

VĀTĀYANĀSANA - 20

IN	1	EKAM	Right leg bound
EX	2	DVE	Head to knee
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump back
IN	5	PAÑCA	Go forward
EX	6	ṢAṬ	Go backward
IN	7	SAPTA	VĀTĀYANĀSANA - 5 Breaths
EXHALE			Hands on the floor
IN	8	AṢṬAU	Up
EX	9	NAVA	Jump back
IN	10	DAŚA	Go forward
EX	11	EKĀDAŚA	Go backward - Change leg
IN	12	DVĀDAŚA	VĀTĀYANĀSANA - 5 Breaths
IN	13	TRAYODAŚA	Up
EX	14	CATURDAŚA	Jump back
IN	15	PAÑCADAŚA	Go forward
EX	16	ṢOḌAŚA	Go backward
IN	17	SAPTADAŚA	Jump - head up
EX	18	AṢṬADAŚA	Head to knee
IN	19	EKOONAVIMŚATIH	Head up
EXHALE			
IN	20	VIMŚATIH	Come up SAMASTHITIH

DRISTI: ŪRDHVA

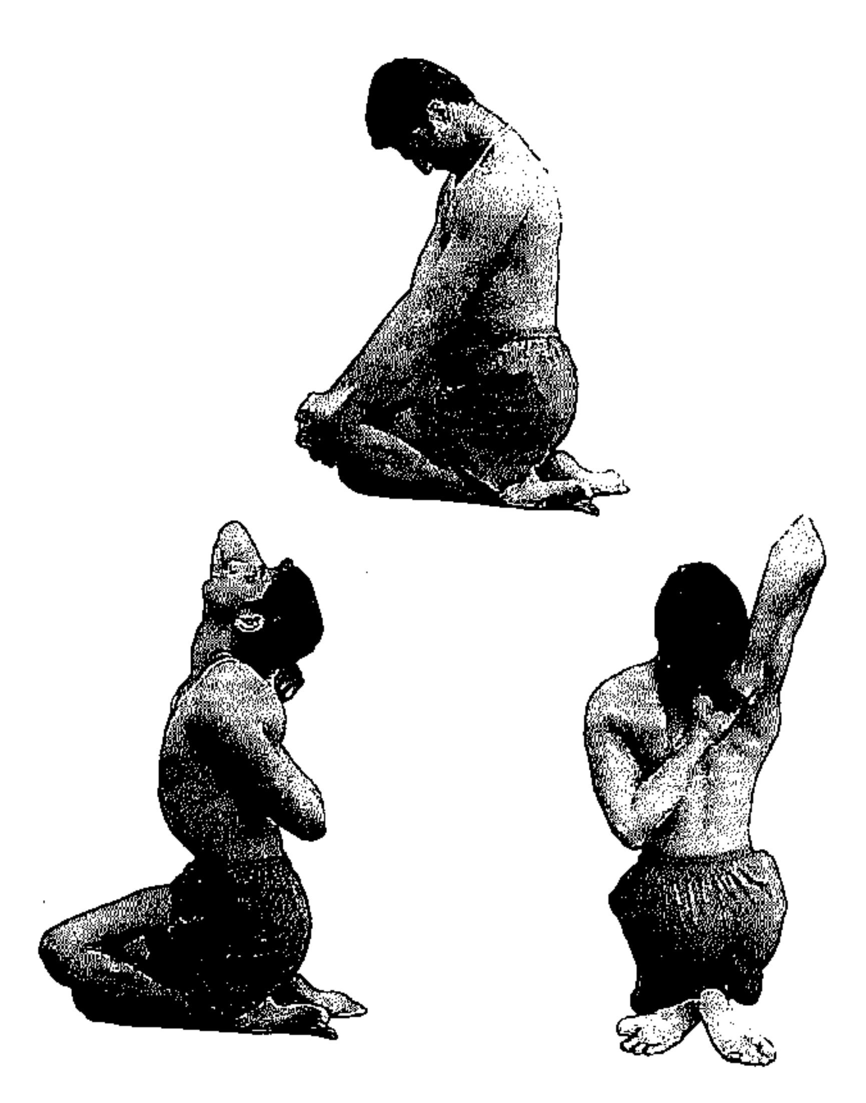


PARIGHĀSANA
(Iron bar pose)

PARIGHĀSANA - 22

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump - Hands on waist
EX	8	AṢṬAU	PARIGHĀSANA left side- 5 Breaths
IN	9	NAVA	Come up - Hands on waist
EXHALE			Hands on the floor
IN	10	DAŚA	Up
EX	11	EKĀDAŚA	Jump - Chaturanga Daṇḍāsana
IN	12	DVĀDAŚA	Ūrdhva Mukha Svānāsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CATURDAŚA	Jump - Hands on waist
EX	15	PAÑCADAŚA	PARIGHĀSANA right side- 5 Breaths
IN	16	ṢOḌAŚA	Come up - Hands on waist
EXHALE			Hands on the floor
IN	17	SAPTADAŚA	Up
EX	18	AṢṬADAŚA	Jump - Chaturanga Daṇḍāsana
IN	19	EKOONAVIMŚATIH	Ūrdhva Mukha Svānāsana
EX	20	VIMŚATIH	Adho Mukha Svānāsana
IN	21	EKĀVIMŚATIH	Jump - head up
EX	22	DVĀVIMŚATIH	Uttānāsana
			SAMASTHITIH

DRISTI: ŪRDHVA

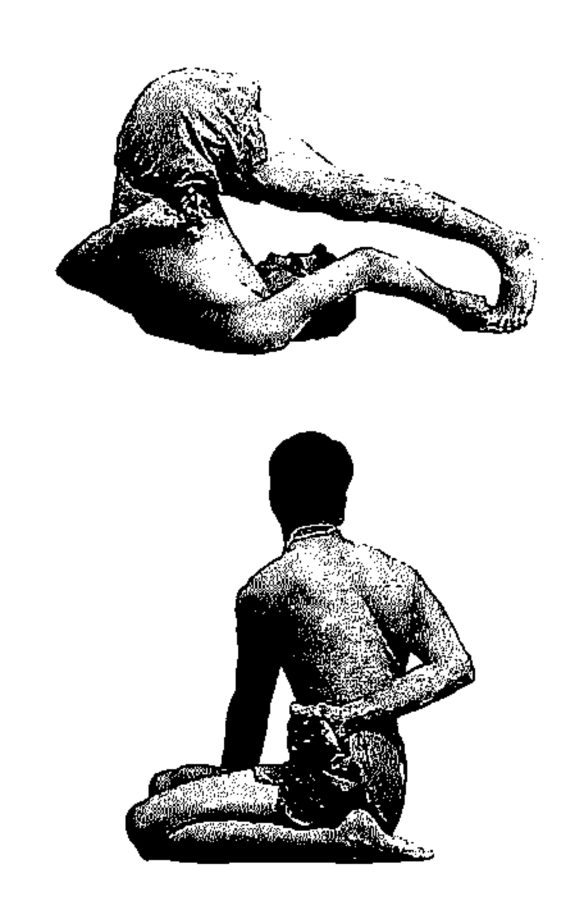


GOMUKHĀSANA
(Cow face pose)

GOMUKHĀSANA - 22

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	**Jump into, hands to knee - 5 Breaths**
EXHALE			
IN	8	AṢṬAU	GOMUKHĀSANA - 5 Breaths
EX	9	NAVA	Hands down
IN	10	DAŚA	Up
EX	11	EKĀDAŚA	Jump - Chaturanga Daṇḍāsana
IN	12	DVĀDAŚA	Ūrdhva Mukha Svānāsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CATURDAŚA	**Jump into, hands to knee - 5 Breaths**
EXHALE			
IN	15	PAÑCADAŚA	GOMUKHĀSANA - 5 Breaths
EX	16	ṢOḌAŚA	Hands down
IN	17	SAPTADAŚA	Up
EX	18	AṢṬADAŚA	Jump - Chaturanga Daṇḍāsana
IN	19	EKOONAVIMŚATIH	Ūrdhva Mukha Svānāsana
EX	20	VIMŚATIH	Adho Mukha Svānāsana
IN	21	EKĀVIMŚATIH	Jump - head up
EX	22	DVĀVIMŚATIH	Uttānāsana
			SAMASTHITIH

DRISTIS: NASAGRAI & ŪRDHVA

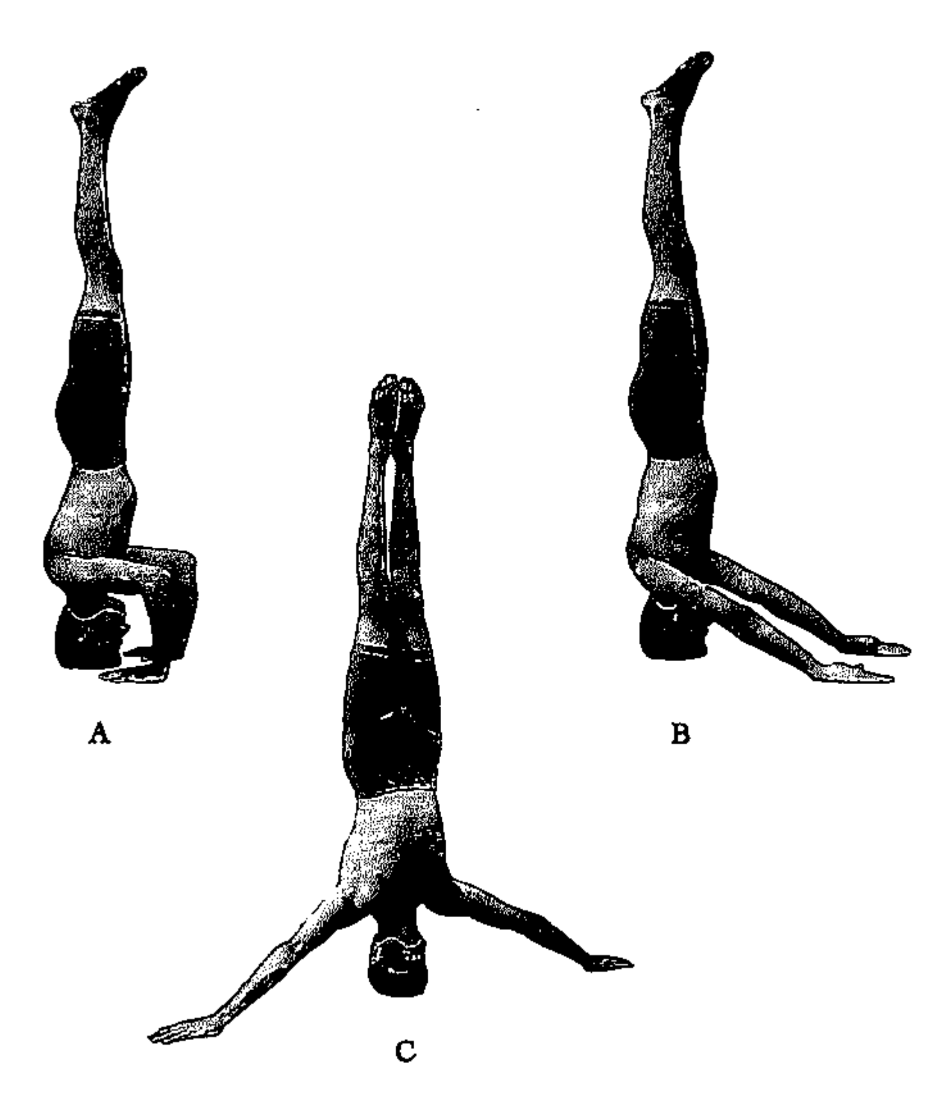


SUPTA ŪRDHVA PĀDA VAJRĀSANA
(Sleeping elevated vajra's pose)

SUPTA ŪRDHVA PĀDA VAJRĀSANA - 22

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump through
EXHALE			Lie down
IN	8	AṢṬAU	S. ŪRDHVA PĀDA V.- right leg bound
EXHALE			
IN	9	NAVA	Roll to Vajrāsana - 5 Breaths
EXHALE			Hands on the floor
IN	10	DAŚA	Up
EX	11	EKĀDAŚA	Jump - Chaturanga Daṇḍāsana
IN	12	DVĀDAŚA	Ūrdhva Mukha Svānāsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CATURDAŚA	Jump through
EXHALE			Lie down
IN	15	PAÑCADAŚA	S. ŪRDHVA PĀDA V.- left leg bound
EXHALE			
IN	16	ṢOḌAŚA	Roll to Vajrāsana - 5 Breaths
EXHALE			Hands on the floor
IN	17	SAPTADAŚA	Up
EX	18	AṢṬADAŚA	Jump - Chaturanga Daṇḍāsana
IN	19	EKOONAVIMŚATIH	Ūrdhva Mukha Svānāsana
EX	20	VIMŚATIH	Adho Mukha Svānāsana
IN	21	EKĀVIMŚATIH	Jump - head up
EX	22	DVĀVIMŚATIH	Uttānāsana
			SAMASTHITIH

DRISTI: NASAGRAI / PĀRŚVA

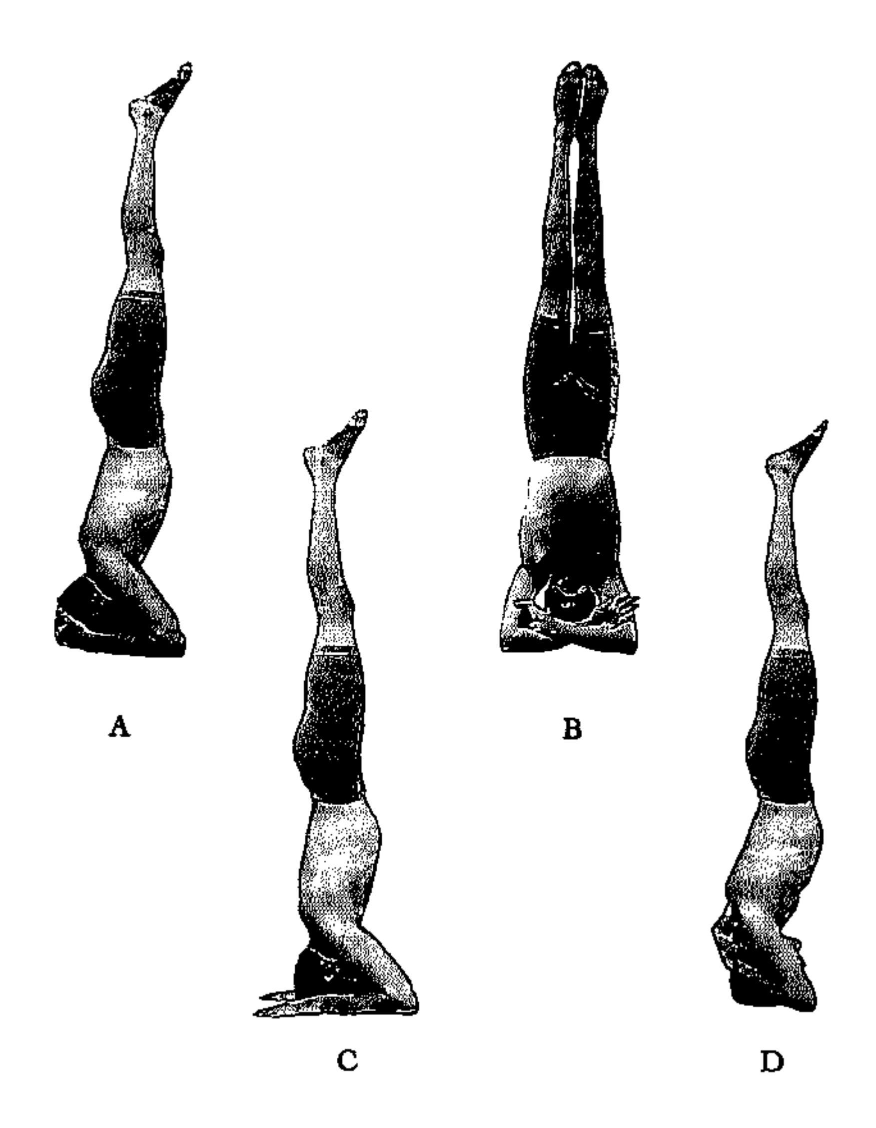


MUKTA HASTA ŚĪRṢĀSANA
(Open hand head stand)

MUKTA HASTA ŚĪRṢĀSANA A - B - C - 13

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Kneel down
EXHALE			Take position
IN	8	AṢṬAU	MUKTA HASTA ŚĪRṢĀSANA - 5 Br.
EX	9	NAVA	Down - Chaturanga Daṇḍāsana
IN	10	DAŚA	Ūrdhva Mukha Svānāsana
EX	11	EKĀDAŚA	Adho Mukha Svānāsana
IN	12	DVĀDAŚA	Jump - head up
EX	13	TRAYODAŚA	Uttānāsana
			SAMASTHITIH

DRISTI: NASAGRAI

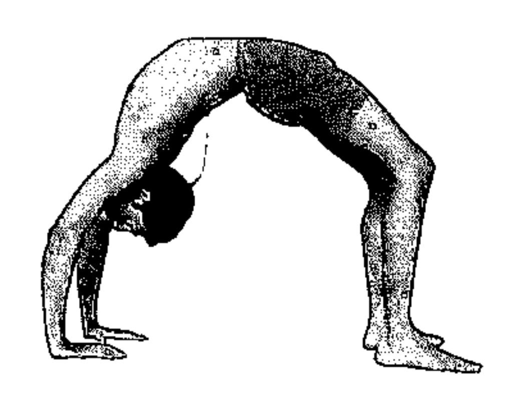


BADDHA HASTA ŚĪRṢĀSANA
(Bound hand head stand)

BADDHA HASTA ŚĪRṢĀSANA A - B - C - D - 13

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Kneel down
EXHALE			Take position
IN	8	AṢṬAU	BADDHA HASTA ŚĪRṢĀSANA - 5 Br.
EX	9	NAVA	Down - Chaturanga Daṇḍāsana
IN	10	DAŚA	Ūrdhva Mukha Svānāsana
EX	11	EKĀDAŚA	Adho Mukha Svānāsana
IN	12	DVĀDAŚA	Jump - head up
EX	13	TRAYODAŚA	Uttānāsana
			SAMASTHITIH

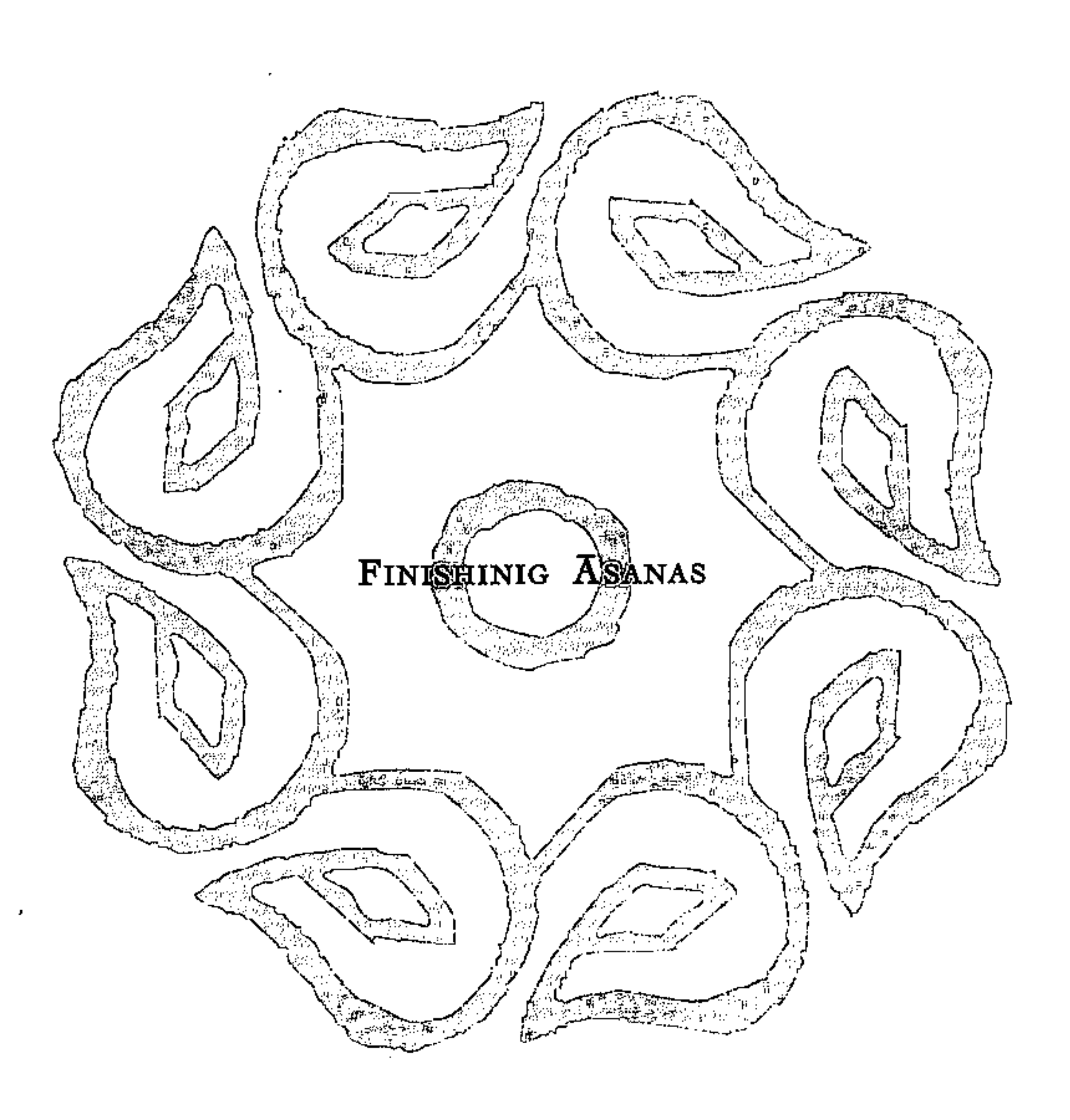
DRISTI: NASAGRAI



ŪRDHVA DHANURĀSANA - 16
(Elevated bow)

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump through
EX	8	AṢṬAU	Take position
IN	9	NAVA	ŪRDHVA DHANURĀSANA - 5 Br
EX	10	DAŚA	Lie down
IN	11	EKĀDAŚA	Chakrāsana to Catvāri (exhale)
IN	12	DVĀDAŚA	Ūrdhva Mukha Svānāsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CATURDAŚA	Jump - head up
EX	15	PAÑCADAŚA	Uttānāsana
			SAMASTHITIH

DRISTI: NASAGRAI



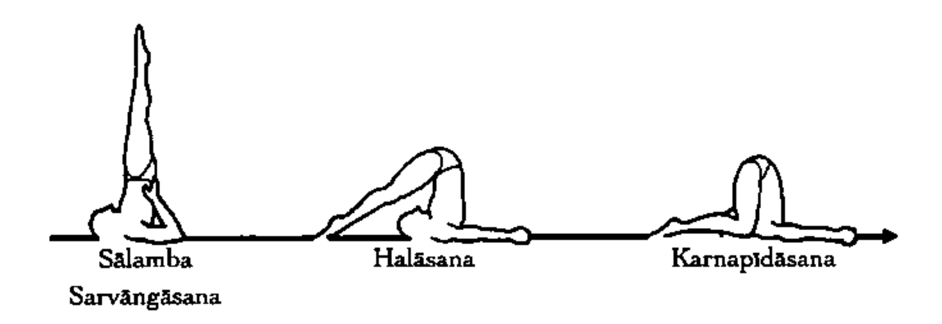
Finishinig Asanas

The Finishing Sequence

There are seven finishing āsanas which must be performed in sequential order. No one āsana should be practiced alone or out of sequence.

They are as follows :

(1) Sālamba Sarvāngāsana;
(2) Halāsana;
(3) Karnapīdāsana;
(4) Ūrdhva Padmāsana;
(5) Piṇḍāsana;
(6) Mathsyāsana;
(7) Uttāna Pādāsana.



Ūrdhva Padmāsana

Piṇḍāsana

Mathsyāsana

Uttāna Pādāsana

Śīrṣasāna

Baddha Padmāsana

Yogamudra

Padmāsana

Utpluthih

Benefits

These āsanas make the outer fat of the body firm and strong. They work to purify the entire body. According to the 'Shastras' the regular and continued practice of these āsanas purifies the blood. It is written that after taking food, the blood absorbs the nutrients and after 32 days 1 drop of new blood is made. It takes 32 drops of this new blood to make one single drop of Viria (Vital life force) or Amṛtabindu. This Amṛtabindu is stored in the Sahasrāra Chakra (Crown). When we live badly, eat badly, think negative thoughts, perform negative deeds (Tamasic life) the store of Amṛtabindu is depleted. It begins to travel downwards and is consumed by the upward flow of Agni (Digestive Fire). When Amṛtabindu is lost, life itself is lost.

The practice of inverted āsana (Particularly Sarvāngāsana and Śirṣasāna) are the method for storing Amṛtabindu. When we are inverted the Amṛtabindu remains safely in Sahasrāra Chakra, its downward flow is prevented. The Agni (Digestive Fire) always travels in an upward direction, in the inverted āsanas it travels towards the anus cleansing and purifying the organs of digestion and the rectum/anus. If the anus control (Mūlabandha) is strong then the digestive fire (Agni) travels to the anus and (Mūlādhāra Chakra) where it stimulates the Granthis Traya and begins the gradual process of awakening the Kuṇḍalinī energy. This sequence of āsanas cleanses the throat, stimulates the thyroid gland and balance its hormone secretion. Insomnia is relieved, the mind is improved and in cases where there is some degree of mental retardation or abnormality, long periods of up to 3 hours daily (1 Yama) in Sarvāngāsana are said to gradually, over time, improve such conditions.

If Yoga Chikitsa is practiced to a level of competence, then the finishing āsanas must be performed in full at the end of each practice, even if the practice stops after Sūryanamaskara or part way through. Without the practice of the finishing āsanas disease may develop.

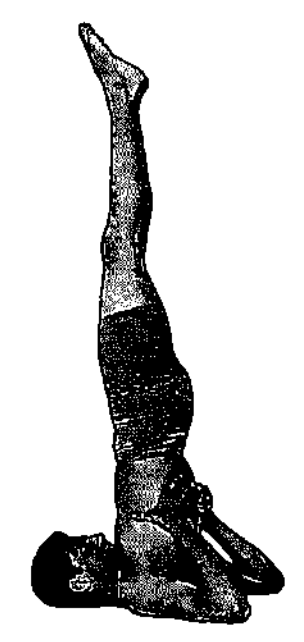
These seven āsanas bring the whole body into balance, the various systems of the body, circulation, heat production, heart rate, breathing all return to a steady level. The body and the mind become calm.

The first five āsanas refresh the whole body. The last two āsanas, Mathsyāsana and Uttāna Pādāsana are counterposes.

Śīrṣasāna has the same benefits as Sarvāngāsana. After the practice of Śīrṣasāna rest must be taken in child's pose for at least 2 minutes so that the whole body comes to a steady level once again. After rest, Padmāsana is taken.

Utpluthih is for strengthening the anal and abdominal control and making the body light.

NB: These āsanas can be taken for much longer periods than the breath counts stated, especially if taken for therapeutic purposes.



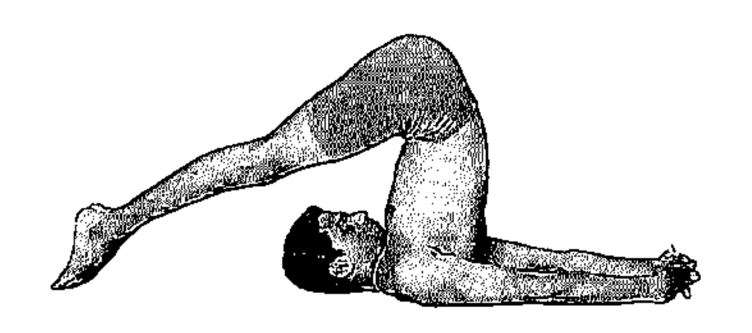
SĀLAMBA SARVĀNGĀSANA
(All limbs pose)



SĀLAMBA SARVĀNGĀSANA - 13

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump through
EXHALE			Lie down
IN	8	AṢṬAU	SĀLAMBA SARVĀNGĀSANA - 25 Br.
IN	9	NAVA	Chakrāsana to Catvāri (exhale)
IN	10	DAŚA	Ūrdhva Mukha Svānāsana
EX	11	EKĀDAŚA	Adho Mukha Svānāsana
IN	12	DVĀDAŚA	Jump - head up
EX	13	TRAYODAŚA	Uttānāsana
			SAMASTHITIH

DRISTI: NASAGRAI

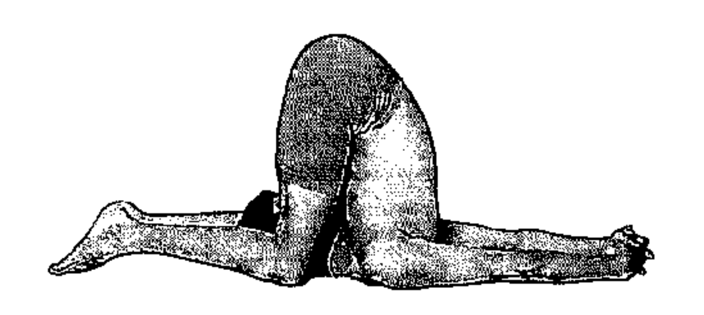


HALĀSANA - 13

(Plow pose)

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump through
EXHALE			Lie down
IN	**8**	**AṢṬAU**	**HALĀSANA - 25 Breaths**
IN	9	NAVA	Chakrāsana to Catvāri (exhale)
IN	10	DAŚA	Ūrdhva Mukha Svānāsana
EX	11	EKĀDAŚA	Adho Mukha Svānāsana
IN	12	DVĀDAŚA	Jump - head up
EX	13	TRAYODAŚA	Uttānāsana
			SAMASTHITIH

DRISTI: NASAGRAI

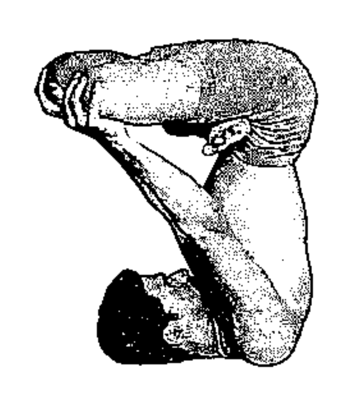


KARṆAPĪDĀSANA - 13

(Ear pressure pose)

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump through
EXHALE			Lie down
IN	**8**	**AṢṬAU**	**KARṆAPĪDĀSANA - 10 Breaths**
IN	9	NAVA	Chakrāsana to Catvāri (exhale)
IN	10	DAŚA	Ūrdhva Mukha Svānāsana
EX	11	EKĀDAŚA	Adho Mukha Svānāsana
IN	12	DVĀDAŚA	Jump - head up
EX	13	TRAYODAŚA	Uttānāsana
			SAMASTHITIH

DRISTI: NASAGRAI



ŪRDHVA PADMĀSANA - 13

(Elevated lotus pose)

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump through
EXHALE			Lie down
IN	8	AṢṬAU	**ŪRDHVA PADMĀSANA - 10 Breaths**
IN	9	NAVA	Chakrāsana to Catvāri (exhale)
IN	10	DAŚA	Ūrdhva Mukha Svānāsana
EX	11	EKĀDAŚA	Adho Mukha Svānāsana
IN	12	DVĀDAŚA	Jump - head up
EX	13	TRAYODAŚA	Uttānāsana
			SAMASTHITIH

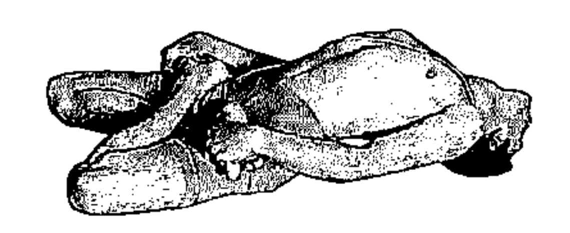
DRISTI: NASAGRAI



PINḌĀSANA - 14
(Embryo pose)

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump through
EXHALE			Lie down
IN	8	AṢṬAU	**PINḌĀSANA - 10 Breaths**
IN	9	NAVA	Release hands
EXHALE			
IN	10	DAŚA	Chakrāsana to Catvāri (exhale)
IN	11	EKĀDAŚA	Ūrdhva Mukha Svānāsana
EX	12	DVĀDAŚA	Adho Mukha Svānāsana
IN	13	TRAYODAŚA	Jump - head up
EX	14	CATURDAŚA	Uttānāsana
			SAMASTHITIH

DRISTI: NASAGRAI

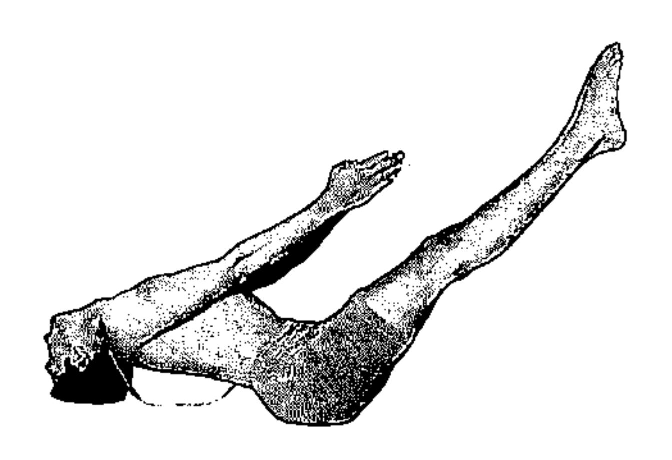


MATHSYĀSANA - 14

(Fish pose)

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump through
EX	8	AṢṬAU	Padmāsana - MATHSYĀSANA - 10 Br.
IN	9	NAVA	Release hands and feet
EXHALE			
IN	10	DAŚA	Chakrāsana to Catvāri (exhale)
IN	11	EKĀDAŚA	Ūrdhva Mukha Svānāsana
EX	12	DVĀDAŚA	Adho Mukha Svānāsana
IN	13	TRAYODAŚA	Jump - head up
EX	14	CATURDAŚA	Uttānāsana
			SAMASTHITIH

DRISTI: NASAGRAI / BROOMADHYA

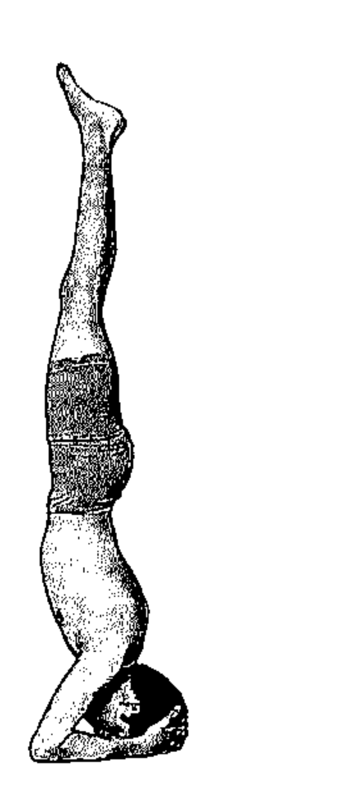


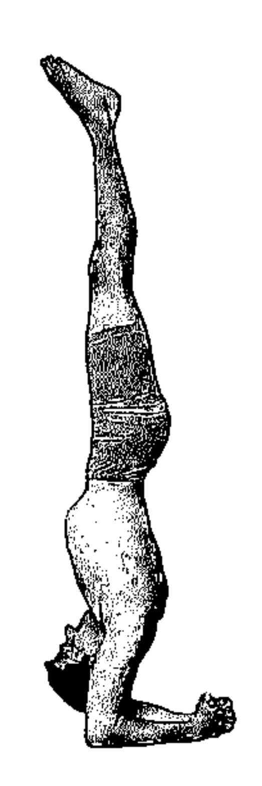
UTTĀNA PĀDĀSANA - 13

(Extended foot pose)

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRÎṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump through
EXHALE			Lie down
IN	8	AṢṬAU	UTTĀNA PĀDĀSANA - 10 Breaths
IN	9	NAVA	Chakrāsana to Catvāri (exhale)
IN	10	DAŚA	Ūrdhva Mukha Svānāsana
EX	11	EKĀDAŚA	Adho Mukha Svānāsana
IN	12	DVĀDAŚA	Jump - head up
EX	13	TRAYODAŚA	Uttānāsana
			SAMASTHITIH

DRISTI: NASAGRAI





ŚĪRṢĀSANA

(Head standing pose)

ŚIRṢĀSANA - 13

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump - Kneel down
EXHALE			Take position
IN	8	AṢṬAU	ŚIRṢĀSANA - 25 Breaths
EX	9	NAVA	Catvāri
IN	10	DAŚA	Ūrdhva Mukha Svānāsana
EX	11	EKĀDAŚA	Adho Mukha Svānāsana
IN	12	DVĀDAŚA	Jump - head up
EX	13	TRAYODAŚA	Uttānāsana
			SAMASTHITIH

DRISTI: NASAGRAI

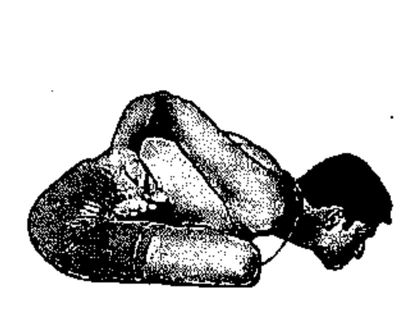


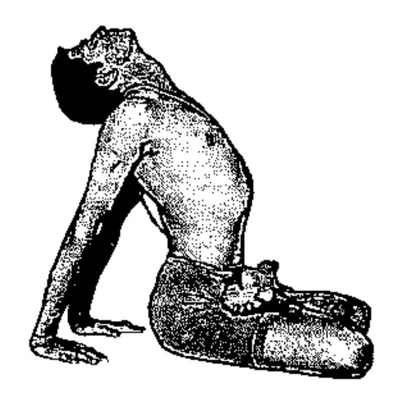
BADDHA PADMĀSANA - 16

(Bound lotus pose)

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	**7**	**SAPTA**	**Jump - through**
EX	**8**	**AṢṬAU**	**Pādmāsana**
IN	**9**	**NAVA**	**BADDHA PADMĀSANA - 10 Breaths**
EX	10	DAŚA	Release
IN	11	EKĀDAŚA	Up
EX	12	DVĀDAŚA	Catvāri
IN	13	TRAYODAŚA	Ūrdhva Mukha Svānāsana
EX	14	CATURDAŚA	Adho Mukha Svānāsana
IN	15	PAÑCADAŚA	Jump - head up
EX	16	ṢOḌAŚA	Uttānāsana
			SAMASTHITIH

DRISTI: NASAGRAI





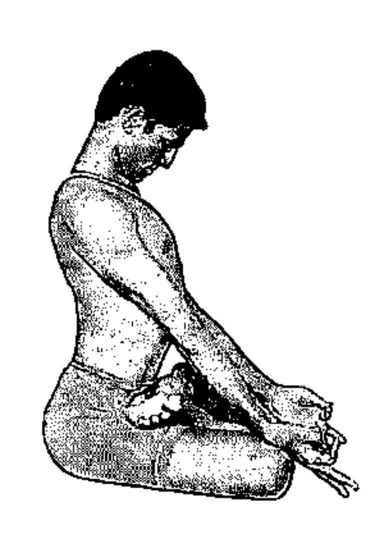
YOGA MUDRA - 15

(Yoga gesture)

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump - through Baddha Padmāsana
EX	8	AṢṬAU	YOGA MUDRA - 10 Breaths
IN	9	NAVA	Come up
EXHALE			Hands on the floor
IN	10	DAŚA	Up
EX	11	EKĀDAŚA	Catvāri
IN	12	DVĀDAŚA	Ūrdhva Mukha Svānāsana
EX	13	TRAYODAŚA	Adho Mukha Svānāsana
IN	14	CATURDAŚA	Jump - head up
EX	15	PAÑCADAŚA	Uttānāsana

SAMASTHITIH

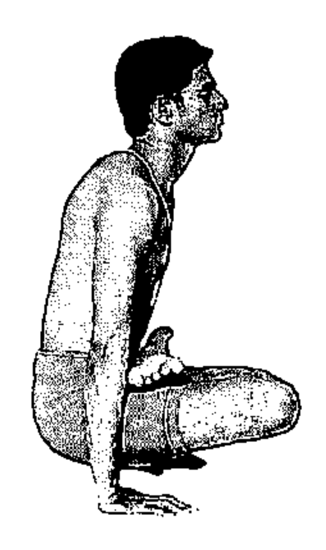
DRISTI: BROOMADHYA



PADMĀSANA - 14
(Lotus pose)

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump - through
EX	8	AṢṬAU	PADMĀSANA - 25 Breaths
IN	9	NAVA	Up
EX	10	DAŚA	Catvāri
IN	11	EKĀDAŚA	Ūrdhva Mukha Svānāsana
EX	12	DVĀDAŚA	Adho Mukha Svānāsana
IN	13	TRAYODAŚA	Jump - head up
EX	14	CATURDAŚA	Uttānāsana
			SAMASTHITIH

DRISTI: NASAGRAI



UTPLUTHIH - 14

(Sprung up)

IN	1	EKAM	Hands up
EX	2	DVE	Uttānāsana
IN	3	TRĪṆI	Head up
EX	4	CATVĀRI	Jump - Chaturanga Daṇḍāsana
IN	5	PAÑCA	Ūrdhva Mukha Svānāsana
EX	6	ṢAṬ	Adho Mukha Svānāsana
IN	7	SAPTA	Jump - through
EX	8	AṢṬAU	Padmāsana
IN	9	NAVA	UTPLUTHIH - 25 Breaths
EX	10	DAŚA	Catvāri
IN	11	EKĀDAŚA	Ūrdhva Mukha Svānāsana
EX	12	DVĀDAŚA	Adho Mukha Svānāsana
IN	13	TRAYODAŚA	Jump - head up
EX	14	CATURDAŚA	Uttānāsana
			SAMASTHITIH

DRISTI: NASAGRAI



मङ्गल मंत्र

स्वस्ति प्रजाभ्य: परिपालयन्तां
न्यायेन मार्गेण महीं महीशा: ।
गो - ब्राह्मणेभ्य: शुभमस्तु नित्यं
लोका: समस्ता: सुखिनो भवन्तु ।।



MANGALA MANTRA

OM

SWASTHI - PRAJĀ BHYAH PARI PALA YANTAM

NYĀ - YĒNA MĀRGĒNA MAHI - MAHISHĀHA

GŌ - BRĀHMANĒBHYAHA - SHUBHAMASTU - NITYAM

LOKĀA - SAMASTHĀ SUKHINŌ - BHAVANTHU

OM

SHĀNTIḤ SHĀNTIḤ SHĀNTIḤ

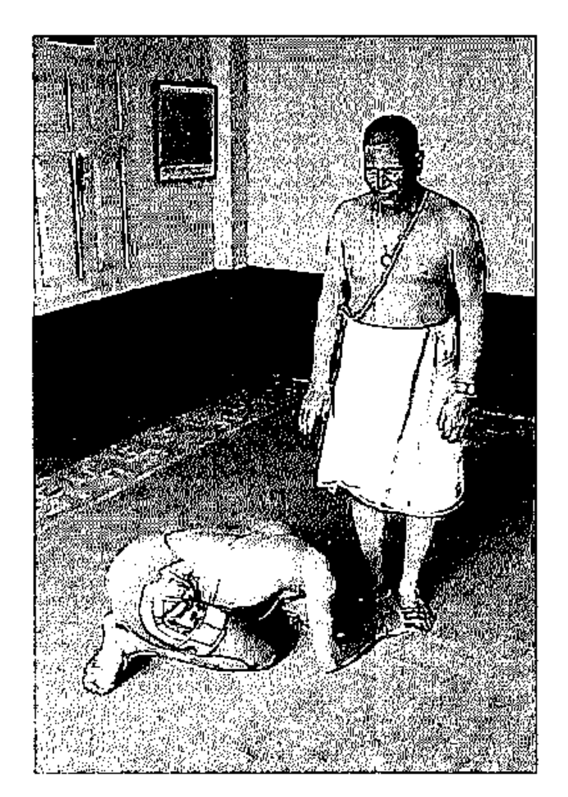
OM

Let Prosperity be Glorified -
Let Rulers, (Administrators) rule the world with law and Justice
Let Divinity and Erudition be protected
Let people of the whole world Be happy and prosperous

OM

PEACE PEACE PEACE

OM



Sharath and Guruji

DRISTIS

The nine looking places are called Nava Dristis, they are :

(1)
NASAGRAI
Nose tip, center of ida and pingala nāḍīs-used most often.

(2)
BROOMADHYA
Ājñā chakra.
(Third Eye)

(3)
NABI CHAKRA
Navel as in Adho Mukha Svānāsana.

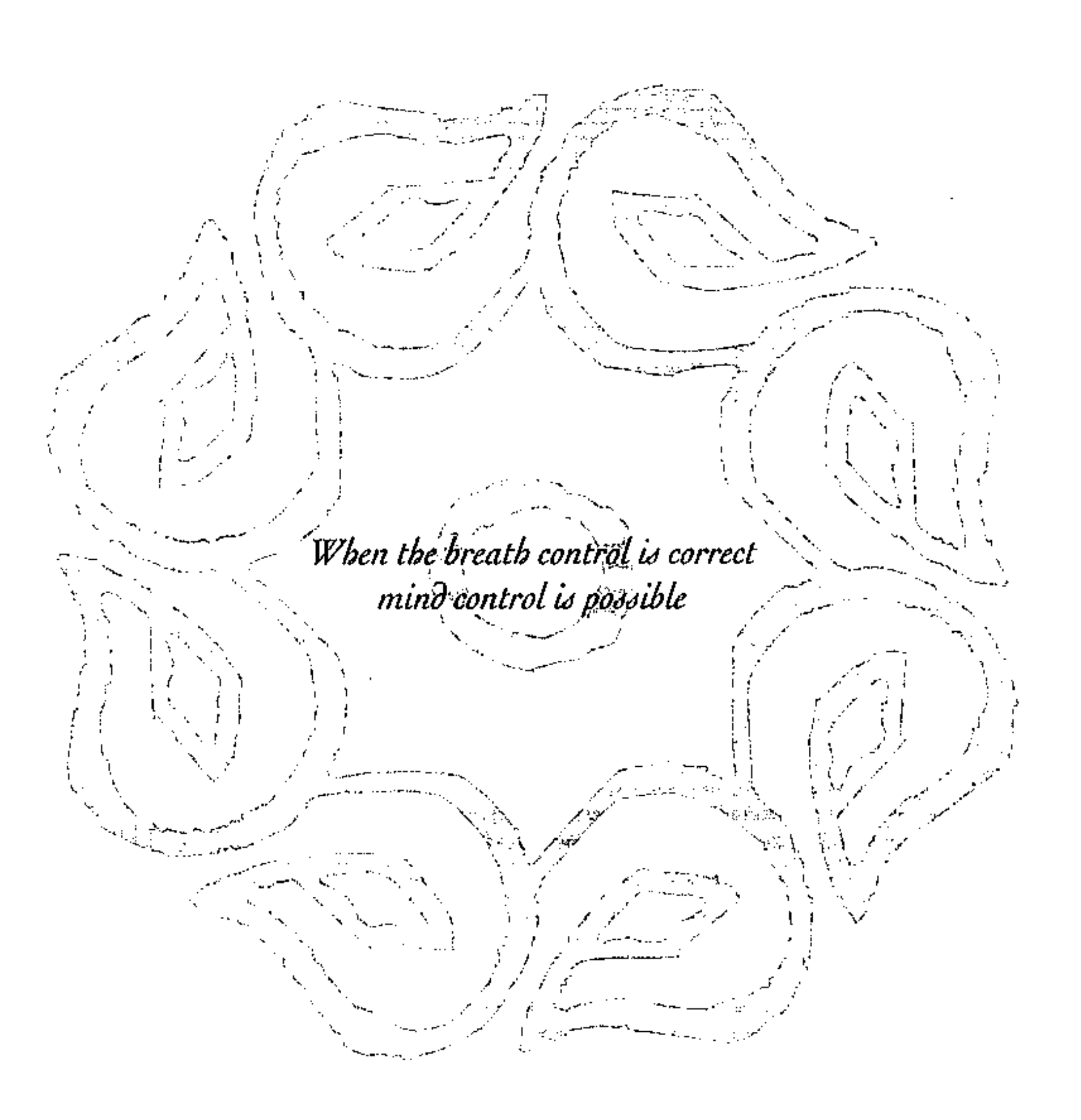
(4)
HASTAGRAI
Hand as in Trikoṇāsana.

(5)
PADHAYORAGRAI
Toes.

(6&7)
PĀRŚVA DRISTI
Far left or right as in Ardha Matsyendrāsana.

(8)
ANGUSTA MA DYAI
Thumbs as in starting of Sūryanamaskara.

(9)
ŪRDHVA DRISTI or ANTARA DRISTI
Up to sky as in Utkaṭāsana.


When the breath control is correct
mind control is possible

VĀYUS

Vāyu means 'air' but it does not refer only to the gross element of air and its chemical properties. It also refers to 'Pranic air'. Prāṇa Vāyu moves through the body in a wave like motion and can be likened to the electromagnetic field, where the energy is in constant motion.

The Vāyu in the body is divided into five elementary parts (Pancha Mahā). They are 'Prāṇa Vāyu', 'Udāna Vāyu', 'Samāna Vāyu', 'Apāna Vāyu' and 'Vyāna Vāyu'.

Prāṇa Vāyu pervades the region from the larynx (throat) to the diaphram. It is the force by which the breath is drawn into the body (inhalation). The function of this vāyu is Pranic absorption, it directs all the other vāyus in the body.

Udāna Vāyu pervades the region from the throat upwards to the head. It controls organs above the throat, eyes, nose, ears, and brain. All sensory receptors are activated by this vāyu. Through it we are concious of the outer world.

Samāna Vāyu pervades the region between the heart and the navel. It controls the digestive system, and all digestive functions. "Rasa" the essence of food is assimilated and carried to the entire body. It also activates the heart and circulatory system.

Apāna Vāyu pervades the region below the navel. It governs all downward moving impulses of elimination; menstruation and child birth, urination, excretion of wastes and semen from the male. It also governs exhalation.

Vyāna Vāyu pervades the entire body. It governs the circulatory system and through it, the muscles and joints. It is responsible for erect posture, movement and co-ordination.

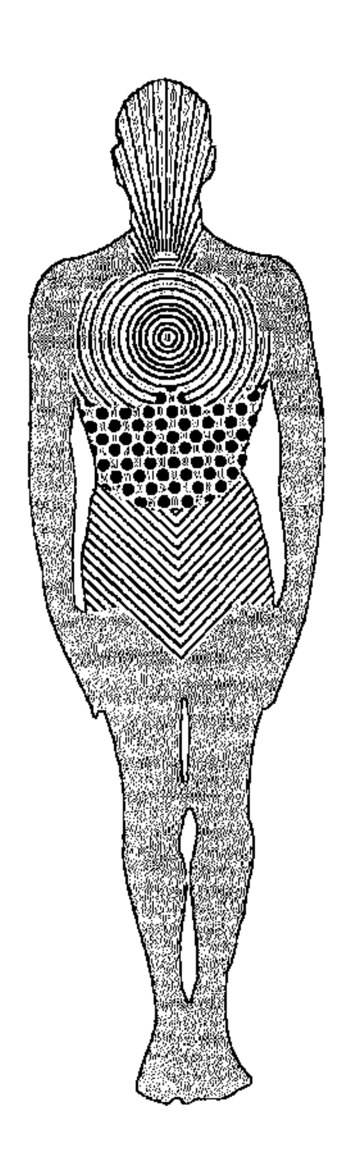

Udāna Vāyu


Prāṇa Vāyu


Samāna Vāyu


Apāna Vāyu


Vyāna Vāyu



PRĀṆĀYĀMA

According to Indian traditions, there are five elements, namely: earth, water, fire, air and ether. In the manifest, empirical world, however, these elements are so mixed that none exists in its pure, original nature. Like everything else, even the air we breathe is a composite of all the five elements.

Normally, it is the function of the Vishuddha Chakra to purify the air that we breathe. But when we perform Praṇāyāmā, the Vishuddha Chakra becomes activated and fully purifies the external air in such a way that it enters the system in its original, pure form. This pure air is called Praṇa. The word Praṇāyāmā is a combination of two words:

Praṇa, or pure air, and Ayāmā or development or progress. Taken together, the practice means developing the Praṇa or vital powers.

Human beings have a life-span of about 100 years. In the same way, man's pitrs (souls of his ancestors) live for 100 years. The gods live 100 years and Brahmā lives 100 years. But time, as we know it, is different among human beings, pitrs, gods and Brahmā. One year of a human being is equivalent to one day of a pitr , and one year of a pitr is equivalent to one second of a god, and one year of a god is equivalent to one second of Brahmā. If the four yugas of human beings are repeated 1000 times, this is just half a day in the life of Brahmā. This idea is expressed in the Bhagavad-Gītā.

The span of 100 years for human beings depends on the strength of their sense organs and the number of breaths each person takes in a day. On an average, man breathes 21,600 times in a day. If we allow our senses or our mind to go without restraint, or if we indulge in excess eating or sex, our life-span will be reduced. On the other hand, with moderate living and elongated rechaka-puraka-kumbhaka, we can reduce the number of our daily breaths and elongate our lives. Suppose a man is destined to live for 80 years; he breathes 21,600 x 365 x 80 in his lifetime. The duration of the breathing of ordinary persons is short and so this man's 80 years is also comparatively short.

If he does Praṇāyāmā regularly and controls his breathing process and if this becomes a matter of habit, the duration of his breathing will be

elongated, and his life span will be 21,600 (elongated periods) x 365 x 80. That is to say from the point of view of the ordinary man, he can live for 160 years or 242 years or even more depending upon the duration he brings to his breathing process using Praṇāyāmā.

The First Praṇāyāmā

Praṇāyāmā controls the mental processes. The mind is naturally unstable. If Praṇā is controlled (praṇā bandhas), the mind also comes under control. One must sit in Padmāsana, making the spinal cord erect (vina danda), expanding the chest and sit facing the East. Then with both the nostrils one must inhale and exhale slowly and fully (inhalation or Puraka, exhalation or Recaka). Then one must remember his teacher and personal God and then do full Puraka and full Recaka. Afterwards, one must do Mūlabandha and Uḍḍīyānabandha and maintaining the bandhas, again do a slow and full (dirgha) Puraka and Recaka.

Then one must do Kumbhaka (retaining the breath) for as long as confortable. Then slowly do Puraka and then slowly Recaka and again Kumbaka. After doing this three times, one must do Puraka and Kumbaka (jalandhara-bandha); then one must slowly do Recaka and again Puraka and Kumbhaka. Do this three times. Then do Recaka-Puraka five times. The whole of this is one Praṇāyāmā and is called the Recaka-Kumbhaka Praṇāyāmā. Another name is the Puraka-Kumbhaka Praṇāyāmā. In this Praṇāyāmā, if the Recaka-Kumbhaka is done for 20 seconds, then Puraka-Kumbhaka should be done for 30 seconds. Recaka-Kumbhaka and Puraka-Kumbhaka are done in a 2 : 3 ratio. Some people call this Antah-Kumbhaka (internal) and Bahih-Kumbhaka (external). By practice one can increase the time duration of both of these. This Praṇāyāmā cleans and purifies the mental and physical aspects of the body.

The second praṇāyāmā.

As in the case of the first Praṇāyāmā follow all the preparatory instructions and maintain all three bandhas, the Puraka and then the Kumbhaka.
Hold the Kumbhaka for as many seconds as comfortable. Then do Recaka slowly and gradually. Then do Kumbhaka; then Puraka and Kumbhaka and Recaka-Kumbaka. After doing Kumbhaka in this way for three rounds, do Puraka-Kumbhaka and Recaka-Kumbhaka and Puraka-Recaka. This Praṇāyāmā is called Puraka-Recaka Praṇāyāmā. In this, if Puraka-Kumbhaka is done for 30 seconds, then Recaka-Kumbhaka is done for 25 seconds. The difference in this Praṇāyāmā between Puraka-Kumbhaka and Recaka-Kumbhaka is only of five seconds.

The third Praṇāyāmā

This Praṇāyāmā is called Samavrtti and Visamavrtti Praṇāyāmā.
Some people call it Anuloma and Viloma Praṇāyāmā. First inhale through both nostrils. Do sankha -mudra, and let all the air out through the left nostril. Then close the left nostril and inhale through the right nostril. Do Kumbhaka for as many seconds as is comfortable. (The left nostril is called the Candra-Nāḍı and the right nostril is called the Surya-Nāḍı). Now exhale through the left nostril and then do Kumbhaka. The Kumbhaka period should be the same here as it was in the Recaka-Kumbhaka. After exhaling through the left nostril and retaining, inhale through the same (the left) nostril and do Kumbhaka for the same period of time. Then exhale through the right nostril and do Kumbhaka and do Puraka through the right nostril. Do Kumbhaka. Then do Recaka through the left nostril and do Kumbhaka. Then do Puraka through the left nostril and do Kumbhaka. Then through the right nostril do Recaka and Kumbhaka. Then inhale through the right nostril and do Kumbhaka. Exhale through the left nostril and do Kumbhaka. Inhale through the right nostril and do Kumbhaka. Exhale through the right nostril and do

Puraka through the right nostril and Kumbhaka and Recaka through the same nostril. Do Kumbhaka. Then do Puraka through the same (right nostril). Do Kumbhaka and exhale through the same (right nostril). Do Kumbhaka and then do Puraka through the right nostril. Do Kumbhaka and Recaka through the left nostril. Do Kumbhaka.
Then do Puraka through the left nostril and Kumbhaka. Do Recaka through the same left nostril and do Kumbhaka. Then through the same nostril (left) do Puraka and Kumbhaka. Through the same nostril do Recaka and Kumbhaka and then through the same nostril Puraka and Kumbhaka, Recaka and Kumbhaka and Puraka and Kumbhaka. Do Recaka through the right nostril and then Kumbhaka. Do Puraka through the right nostril and Recaka through the left nostril. In this the Recaka-Kumbhaka and Puraka-Kumbhaka together will be 26.
There will be the same number of Puraka-Kumbhaka and Recaka-Kumbhaka.
The three bandhas should be as they are prescribed in the earlier two Praṇāyāmās. In this Praṇāyāmā one can go on increasing the number of seconds by practice. By practicing this Praṇāyāmā all Nāḍīs will be purified and any defects in the excretory system will be corrected. Also, the heart will be strengthened. This Praṇāyāmā has been tried with heart and tuberculosis patients with good results.

Bhastrika Praṇāyāmā

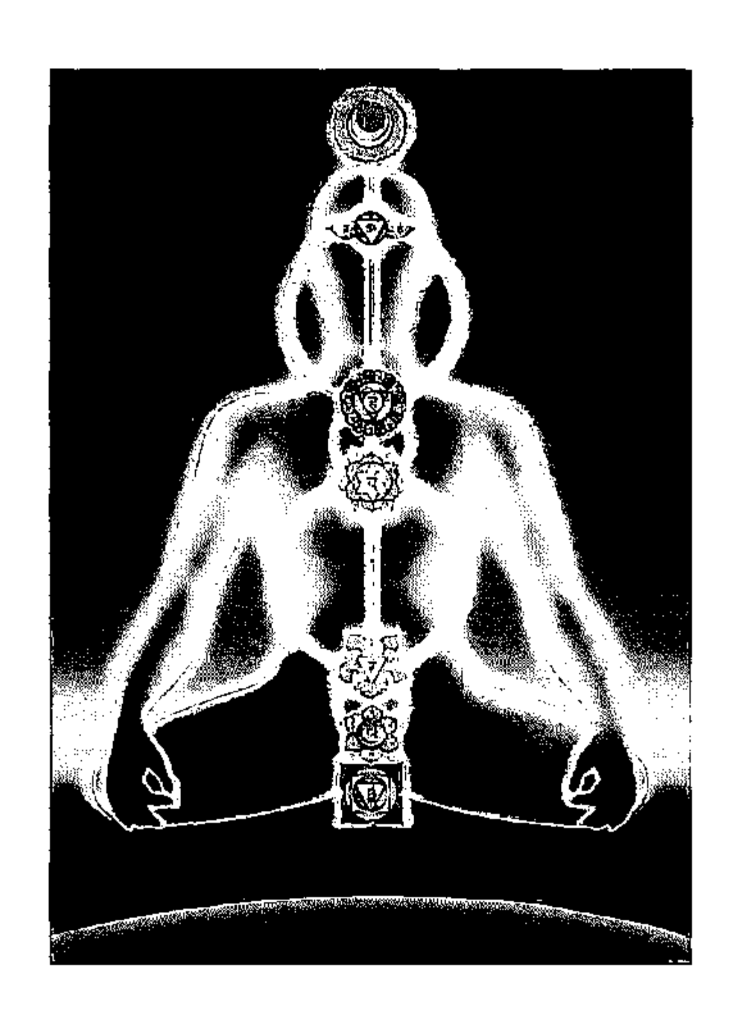
Bhastrika means bellow. Just as the smith uses the bellow to heat and melt the metal, so also the Bastrika Praṇāyāmā will heat up the Jalharagni and purify all body defects. The method of doing this Praṇāyāmā is: sit in Padmāsana in the erect position.
Do full Recaka and tighten the Mūlabandha and pull up the diaphram, (i.e. do Uḍḍīyānabandha). Do a long Recaka-Puraka slowly for four or five times. Then do a full Puraka and hold both the feet (which are in the padmāsana posture) in such a way that the heels or both feet

press both sides of the navel. Exhale rapidly and inhale rapidly, just as though you were a bellows pressed by a smith.

When you feel tired or exhausted do Recaka completely and inhale. Do Kumbaka as long as comfortable. Exhale slowly and inhale deeply. Repeat the Bhastrika type of Recaka-Puraka. When you are again tired do Recaka completely and inhale. After doing this three times, do Recaka-Puraka deeply and stop. Diseases like asthma, hiccups, dry coughs (which are caused by phlegm) and eye diseases are also cured.

This Praṇāyāmā helps awaken the Kundalini which lies at the base of Suṣumṇā Nāḍī.

That is why this Praṇāyāmā is very important, and it is very important that we should observe correctly the three bandhas. If the three bandhas are not correctly controlled this Praṇāyāmā not only becomes ineffective but gives cause to many diseases. It is important to remember that when you do Kumbhaka, the air should only be held in the upper portion of the lungs and not allowed to enter the lower or abdominal portion of the lungs. To keep the air in the correct place make Uḍḍīyānabandha. This is most important. If we do Kumbhaka without Uḍḍīyānabandha, the air will cause pressure on both the intestines, ultimately weakening these two organs. It might also cause a hernia or appendicitis. It is most important that these Praṇāyāmās be performed under the guidance of a teacher who has himself learned them by experience. Shankarāchārya says that by doing Praṇāyāmā correctly, with correct control of the bandhas, we can not only purify the nerves and the five sense organs, but we can even have victory over death. The idea of Shankarāchārya is that by practicing Praṇāyāmā we will extend our life span and eliminate diseases.



CHAKRAS

The Sanskrit word Chakra denotes a circle or wheel that is in constant motion. Chakras are centres of subtle energy or vital force termed 'Suṣumṇā Praṇa' (Subtle Praṇa). There are seven major Chakras situated along the Suṣumṇā Nāḍī, a vertical Nāḍī which runs from the base 'Mūlādhāra Chakra' passing through the spinal column 'Vīṇa-Daṇḍa' and travels upward where it pierces the 'Talu' or palate at the base of the skull and joins with the plexus of one thousand nāḍīs named Sahasrāra or the thousand petaled lotus. Kuṇḍalinī, taken from the Sanskrit word 'Kundal' meaning coil, is likened to a sleeping serpent coiled at the base of the spinal column at the Mūlādhāra Chakra. In the process of awakening this vital force, we increase the quantity of Praṇa which accumulates in the Chakras and simultaneously cleanse and purify the nāḍīs. The nāḍīs are channels or vessels through which gross substances and subtle energy flow.

The first Chakra is named Mūlādhāra meaning foundation, it influences the excretory and reproductive organs of the body. It is the seat of Kuṇḍalinī energy. It is ruled by the element of earth.

The second Chakra is named Svādhiṣṭhāna meaning the dwelling place of the self. This Chakra is dominated by the element of water and is the centre of procreation which is directly related to the moon. It is located in the sacral plexus and a strong correlation to the reproductive organs of the female.

The third Chakra is called 'Maṇipūra' meaning City of Gems, it is dominated by the element of fire. The digestive fire (Agni) aids the absorbtion of food in order to provide the whole body with energy. It is located at the solar plexus.

The fourth Chakra is 'Anāhata' meaning unstriken and is located at the cardiac plexus or heart region and it is dominated by the element of air.

The fifth Chakra is 'Vishuddha' meaning pure and is located at the carotoid plexus or throat region. It is strongly associated with purification not only of the Praṇa or Air inhaled and exhaled but of substances entering the body. It has four divisions:

Khadya, relating to solid food;
Pedya, relating to drinking;
Choshya, relating to smooth food;
Lehya, relating to taste.

It is here that all food and liquids are brought to a temperature suitable for the body via a cooling mechanism. It is dominated by the element Akasha. Where the elements of the previous 4 Chakras are refined to their purest essence and they become Akasha.

The sixth Chakra is named 'Ājñā' meaning authority or unlimited power. It is located at the pineal plexus at a point between the eyebrows. When Kuṇḍalinī passes through Ājñā Chakra, the ego and duality cease to exist.

The seventh Chakra 'Sahasrāra' meaning thousand petaled lotus is located at the top of the cranium at the cerebral plexus.
It symbolizes self liberation, when Kuṇḍalinī reaches Sahasrāra Chakra the illusion of the individual self dissolves.

Through the practice of Aṣṭānga Vinyasa Yoga, the Kuṇḍalinī is stimulated to move upward, and blockages within the Chakras are gradually removed.